THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

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STANZAS.

Paraphrase of the forty-second Psalm.

As the o'erwearied hart
Pants for sweet waters, from the brooks that move,
And to the seas depart—
So looks my spirit to its fount above,
And longs to breathe the air which fans that scene of love.

Yea—my impatient soul
Thirsts for the mighty and the living God,
Beneath whose good control
My paths of life in glorious hope are trod—
The Chastener of my heart—I bend, and kiss his rod!

When, with a cherish'd hoard
Of kindling thoughts, fond Memory wakes her power,
Then is my soul outpour'd:
The low-breathed prayers of many a vanish'd hour,
Steal from the vivid past, like odors from the flower,

And to my soul I say—
Why are thy visions stain'd with hues of gloom?
Trust thou in Him, whose way
Lay through the chambers of the clouded tomb—
Whose smile yet gilds its depths, and clothes the dust in bloom!

Deep calleth unto deep—
The voiceful waves rise heavenward at His will,
And at His nod, they sleep:
So shall His kindness the glad bosom fill—
His word shall calm the breast, and bid each fear be still.

When the blue eye of day
Opes, in its beauty, o'er the land and sea—
Or when the night winds play,
Breathing soft music in the lonely tree—
Then His rich song I hear, who makes THE SPIRIT free!

Why art thou sad, my soul?
Why sits disquiet in my thoughtful eye,
As Time's bleak surges roll?
Soon shall my spirit bathe its wings on high,
Where Heaven's eternal glow illumes a fadeless sky!

Alb. Argus. *Conn. Mirror.*

From a volume of sacred poetry, published in the year 1760.

ENCOURAGEMENT TO TRUST IN GOD.

"Casting all your care upon him, for he careth for you."
1 *Peter* v. 7.

Engaging argument! here let me rest,
With humble confidence, and faith entire:
What less than this can calm my troubled breast?
What more can my distrustful heart desire?

Encouraged by this full, this gracious word,
Fain would my soul forbid intruding fear;
To thee, Almighty Father, gracious Lord!
Fain would I bring my load of anxious care.

But can a vile, a guilty creature dare
Aspire to hope for favors so divine?
Aspire to claim an interest in thy care,
Or boldly call the glorious blessing mine?

O let thy Spirit's sacred influence seal
The kind assurance to my doubting soul,
Thy pard'ning love, thy tender care reveal,—
The blissful view shall all my fears control.

(*London*) *Cottage Visitor.*

CHURCH DOCUMENTS.

BISHOP BROWNELL'S SECOND CHARGE, NO. II.

A Charge to the Clergy of the Protestant Episcopal Church in the State of Connecticut: delivered at the Convention of the Church in said State, in Trinity Church, New-Haven, on Wednesday, the 6th of June, A. D. 1832, by Thomas Church Brownell, D. D. LL. D., Bishop of the Diocese of Connecticut.

Continued from page 268.

Religious *knowledge*, and enlightened devotion, are intimately connected. The Gospel is declared by St. Paul to be the wisdom of God, and the power of God unto salvation, unto all who receive it; and the preaching of this Gospel is the leading object embraced in the commission of Christ to his ministers. The great design of this dispensation, is the recovery of man from that state of sin and misery into which he was precipitated by the apostasy of our first parents, and his restoration to the favor of God, and to everlasting life. The means by which these all-important ends are accomplished are fully revealed in the Gospel; and, as the ambassadors of Christ, it is one of the great objects of your ministry to make them known to men, in such a way that they may be disposed to embrace them. "He that believeth, and is baptized, shall be saved; and he that believeth not shall be damned." How momentous, then, is the trust committed to you! you are ministers of eternal life, or of eternal death! As the stewards of such a mystery, well do the Scriptures require that you be found faithful. See, then, that you preach this message of salvation as God has revealed it, and as the Church to which you belong has received it. Shrink not from declaring the whole counsel of God, whether men will hear, or whether they will forbear: and refrain from mingling with it any of the traditions or devices of men, however popular they may be, or however plausible they may appear.

Unfounded Prejudices.

As members of the Protestant Episcopal Church, we believe that her articles and formularies present a correct view of the true doctrines of the Gospel. That they do so, is generally conceded by all the orthodox denominations of Christians in our country. But we are sometimes charged with holding these doctrines subject to some mental reservation, and of really entertaining erroneous and defective views of the great doctrines of the cross. I feel assured that this charge, as applied to the clergy of our Church at the present time, is utterly erroneous and groundless. In retracing the history of the Church of England, we may perhaps find a period, when the discourses of her divines were directed too exclusively to the enforcing of social obligations: partly because they considered the peculiar doctrines of the Gospel to be generally understood, but chiefly because the sectarian preachers were accustomed to dwell exclusively on high points of faith, to the neglect, and often to the disparagement of the common duties of life. It may be that the imputation in question has been handed down from these times, in the traditions of dissenters, and transferred from our parent Church to our own. But however we may feel the injustice of the reproach, it will ultimately be put to shame, if we continue faithfully to preach the great doctrines of grace and salvation through Jesus Christ; and if, when we are called upon to inculcate the relative duties of life, we enforce them by Christian motives, and Christian sanctions.

The whole economy of the Gospel supposes mankind to be, by nature, in a state of sin and guilt; subject to the just displeasure of God, and utterly incapable of extricating themselves from misery by their own unassisted powers. This fact constitutes the basis of the scheme of salvation unfolded in the Scriptures, and the foundation of all our efforts to seek the mercy of God, through the merits of the Redeemer. It should be faithfully set forth, and enforced, by every minister of Christ.

The fall of our first parents, the corruption of all their moral powers, and the transmission of this fallen and corrupt nature to all their posterity, is fully recognised in the formularies of our Church. She does not indeed express her views of the condition of human nature, by the phrase "total depravity." She does not maintain with Calvin, that man is wholly averse to all good, and wholly inclined to all evil. But her language on this subject is explicit, and comes fully up to the representations of Scripture: "Original sin is the fault and corruption of the nature of every man, that is naturally engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and is, in his own nature, inclined to evil, so that the flesh lusteth always contrary to the spirit." And again: "We have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us when we have that good will."—This is in consonance with the language of Holy Writ: "Behold I was shapen in iniquity," says David, "and in sin did my mother conceive me." "I know that in me (that is, in my flesh) dwelleth no good thing," says St. Paul: "for to will is present with me, but how to perform that which is good, I find not. For the good that I would, I do not; but the evil which I would not, that I do. I find then a law, that, when I would do good, evil is present with me." We are, then, naturally inclined to evil, and there is no health in us. If any man think otherwise, or preach another doctrine, it should seem to me that he has little knowledge of mankind or of his own heart, and is still more ignorant of the import of the Scriptures.

But though it is our duty faithfully to preach the natural depravity of man, it is our blessed privilege also to preach the general redemption from guilt and punishment, purchased by the atoning blood of Christ. This atonement is regarded by our Church as "a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world." According to the Calvinistic belief, the atonement of Christ is partial, and limited exclusively to the elect. The rest of mankind are regarded as predestinated to everlasting misery; deriving no benefit from the propitiatory blood of a Saviour, and placed beyond the reach of the saving mercies of God. And upon this foundation of a limited atonement is built the theory of sovereign and unconditional election and reprobation. It is indeed remarkable that any speculative system of theology should have been framed, embracing a view of God's dispensations so derogatory to his attributes, so inconsistent with the admonitions and calls to repentance which the Scriptures address to all mankind, and so directly opposed to the express declarations of the sacred writers: "As by the offence of one man," says St. Paul,—"as by the offence of one, judgment came upon all men to condemnation; even so by the righteousness of one, the free gift came upon all men unto justification of life." "We see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man."—"He is the propitiation for our sins," says St. John, "and not for ours only, but also for the sins of the whole world."

But, brethren, while you set forth, in their full extent, these glad tidings of the Gospel, you will be careful constantly to keep in view the distinction between a universal redemption, and the actual salvation of all mankind. Though the atonement of the Saviour has placed all men in a state in which they may be saved, on performing the conditions which God requires of them, and has procured for them those aids of divine grace, which are necessary to enable them to perform these conditions, yet none can actually be saved but those who repent of their sins, believe in Christ, and fully embrace the plan of salvation revealed in the Gospel. "He that believeth and is baptized shall be saved; and he that believeth not shall be damned." This is the revelation of that great decree of election and reprobation, which has been made by the Son of God to mankind. This is the import of that doctrine of predestination, which, in the language of our Church, "is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed, by his counsel, secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honor."

The points of doctrine peculiar to the Calvinistic system of theology, are the total depravity of man, unconditional election and reprobation, irresistible grace and instantaneous conversion, and the certain perseverance of the saints. These peculiarities are not set forth in the thirty-nine articles of our Church. Indeed they have been greatly modified by most of the Calvinistic communions in our country. But these doctrines, and their modifications, are commonly held in connexion with the fundamental principles of the Gospel; and we must be especially careful not to confound religious truths, with the metaphysical errors of human systems of theology. The speculative systems of men may stand or fall by their merits, and are not to be received as unerring standards of Christian faith. But the pure word of God is an infallible rule of faith and duty, and the way of salvation by the cross of Christ, which it reveals, is not to be placed to the credit of any master of theology, nor considered as the exclusive possession of any religious sect.

Brethren, in explaining and enforcing the doctrines of the Gospel, you will do well to be explicit on those points, concerning which the sentiments of the Church are most frequently misrepresented. This is due alike to the cause of truth, and to the character of the Church. There is a vulgar prejudice that all Arminians, and especially Episcopalians, expect to be saved by their own works. You know that nothing can be more erroneous than such an opinion, and yet you must be aware that it prevails to a considerable extent, among the more ignorant of other communions. The doctrine of the Church is very clear and express upon this point: "We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings." I believe this doctrine is faithfully preached, and universally received in the Church. By steadfastly persevering in its maintenance, we may hope that its practical influence may be more fully impressed on ourselves, and that ultimately we may remove the prejudices of others.

Intimately connected with the prejudice just referred to, is the kindred error that Episcopalians believe in the inherent capacity of man to work out his own salvation, without any aid or co-operation of the Holy Spirit. And yet this imputation is expressly contradicted by our tenth article: "The condition of man after the fall of Adam, is such, that he cannot turn and prepare himself, by his own natural strength and good works, to faith and calling upon God." This is entirely in accordance with the Scriptures. St. Paul declares that "We are not sufficient of ourselves to think any thing as of ourselves, but our sufficiency is of God." He instructs us that we are "led by the Spirit," and that we are "strengthened with might by the Spirit, in the inner man."—Our Church does not maintain that the saving influences of the Holy Spirit are dispensed to the elect alone; but she holds, with the Apostle, that this grace "is given to every man, to profit withal," and that it is given in a sufficient measure to enable every man to labor effectually in the work of his salvation, if he do not perversely resist, or quench it. She does not maintain that man has no concern nor concurrence in the work of his salvation, and that he is moved by the divine Spirit, as an involuntary machine. God having made us rational and accountable creatures, deals with us in a way conformable to our natures, and the salutary influences of his Holy Spirit combine with the voluntary operations of our own minds. This too is in consonance with the doctrine of the Apostle:—"Work out your own salvation with fear and trembling; for it is God that worketh in you, both to will and to do of his good pleasure."

CONVENTION OF MAINE.

Saco, June 13, 1832.

The Thirteenth Annual Convention of the Protestant Episcopal Church in the State of Maine, assembled this day in Trinity Church, Saco, at 9 o'clock, A. M.

The chair was taken by the Right Rev. A. V. Griswold, and the Convention proceeded to organize.

Present, of the Clergy, Rev. P. S. Ten Broeck, Rev. Joseph Muenscher.

John Merrill, Charles J. Mixer, and Seth Bird, were chosen a committee to examine the testimonials of the Lay Delegates, who reported that John Hull, William C. Bradley, P. H. Greenleaf, Seth Bird, and John Merrill, from St. Paul's Church, Portland, and that John J. Scammer, Phineas Pratt, Samuel Batchelder, Charles T. Mixer, and Jonathan Tudor, Jr., from Trinity Church, Saco, were entitled to seats. All the gentlemen named were present and answered to their names.

Voted, That all persons friendly to the objects of the Convention, be admitted to its sittings.

Samuel Cutler was chosen Secretary.

The business of the Convention was suspended to attend divine service. Morning Prayers were read by Rev. P. Ten Broeck, and a sermon was delivered by the Bishop from Mark xv. 15, 16. "And he said unto them, go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not, shall be damned."

The Communion was administered by the Bishop, assisted by Rev. Mr. Ten Broeck. After divine service the Convention adjourned to half past 2, P. M.

At the meeting of the Convention in the afternoon, R. H. Gardiner presented testimonies of his election as a delegate from Christ Church, Gardiner, and was admitted to a seat.

The following addition to the 6th Article of the Constitution was discussed, and, agreeably to the 9th Article, was referred to the next Annual Convention, viz: After the word *Convention*, in the last line, read, "He shall be *ex officio* a member of this Convention, (and if a layman) entitled to the same privileges as a lay delegate."

Voted, To proceed by ballot to the choice of a Standing Committee of six.

Rev. Petrus S. Ten Broeck, Rev. Joseph Muenscher, Rev. Joel Clap, clerical—and Robert H. Gardiner, Phineas Pratt, and Simon Greenleaf, lay members, were chosen.

The following persons were chosen to represent this Church in the General Convention.

Rev. P. S. Ten Broeck, Rev. Joseph Muenscher, Rev. Gideon W. Olney, Rev. Joel Clap; Robert H. Gardiner, Phineas Pratt, Simon Greenleaf, and Samuel Cutler.

The Parochial Reports were then presented. When the Convention adjourned to attend divine service. Prayers were read by Rev. Joseph Muenscher, and a Sermon on Sunday Schools by Rev. Mr. Blackaller, of Great Falls, N. H.

After service the Convention again assembled.

Voted, To instruct the delegates to the General Convention to vote against the adoption of the Second Canon as revised and now proposed for adoption.

Voted, That the third Article of the Constitution of this Church be so amended as proposed at the last annual Convention, as to read:

Art. 3d. as amended. "The Clergy and Lay delegates in Convention shall vote and deliberate in one body; but *may* vote, *when requested by any member*, in two distinct orders, and the concurrence of both orders shall be necessary to give validity to every measure."

Voted, That the next annual Convention be holden at St. Paul's Church, Portland, the second Wednesday of June, 1833.

The Rev. Joseph Muenscher, was chosen preacher.

Attest: Samuel Cutler,
Sec. of Convention.

Banner of the Church.

CONVENTION OF RHODE ISLAND.

We are indebted to a respected correspondent for the following account of the proceedings of the Convention in Rhode Island.

The annual Convention of the Protestant Episcopal Church in Rhode Island, was held in St. Paul's Church, South Kingston, on Tuesday and Wednesday, the 12th and 13th ult. Present, the Rev. Dr. Crocker, the Rev. Messrs. Wheaton, Taft, Bristed, Burge, Hathaway, Batchelder, D'Wolf, and Brown, of the Clergy, and fifteen Lay Delegates, representing eight Churches. The Rev. Messrs. Haskins and Howe, clerical members of the Convention, were not present, and two Churches were unrepresented.

The Bishop not being present, the Rev. Mr. Wheaton was appointed Chairman, and the Rev. Mr. Hathaway re-elected Secretary.

The reports of the several parishes were of the most cheering and encouraging nature. Never in any year of its history were the prospects of the Church in this State, both temporally and spiritually, so promising as at the present time. Three new churches were admitted into the Convention, viz: St. Paul's, South Kingston; St. James', Smithfield; and Trinity, Pawtuxet. One elegant new church edifice, Grace Church, Providence, is expected to be ready for consecration in September next; and arrangements are making for the erection of two others the present season at Pawtuxet and Smithfield. The number of clergymen has increased during the past year from *seven* to *eleven*. But what is far better than mere temporal growth, there is plainly perceptible among both clergy and laity, a great increase of spirituality and zeal. A missionary spirit, the true index of an enlightened and sanctified spiritual state, accompanied by corresponding efforts, seems to be pervading every congregation; and affords to the Christian philanthropist a cheering hope that the day is not far distant when long neglected Rhode Island will assume a respectable rank with her neighboring States, in all the privileges and institutions of the Gospel. As a specimen of what is doing, I would mention that in St. Michael's Church, Bristol, nearly *one hundred and fifty dollars* have been raised for missionary purposes, by the Ladies' Sewing Society alone; and in St. John's Church, Providence, a *thousand dollars* by a similar Ladies' Society; beside much that has been raised and contributed in other ways by the same Churches, and by similar and other societies in other Churches. Neither have they confined their liberality to this, our State; a considerable amount has been given to the General Missionary Society, and one Church in Massachusetts, nearly thirty miles from her own borders, has been sustained, till it can now almost support itself, by the Rhode Island clerical convocation. These things are noticed merely to show the good spirit that is now operating in the Church in this State, and the spiritual improvement which is so clearly indicated.

The following persons were elected the Standing Committee for the year ensuing:—

Clergy—The Rev. Salmon Wheaton, Nathan B. Crocker, D. D., George Taft, John Bristed, Lemuel Burge, George W. Hathaway.

Laity—Messrs. Alexander Jones, Stephen T. Northam, William Pearse, Richmond Brownell, George Pearse, Joshua B. Rathbone.

The following were elected Delegates to the General Convention.

Clergy—The Rev. Dr. Crocker, Mr. Wheaton, Mr. Bristed, Mr. Taft.

Laity—Messrs. Alexander Jones, Stephen T. Northam, Edward R. Wellcot, Joseph J. Tillinghast.

The Rev. Mr. Hathaway was appointed to preach the next Convention sermon. The Rev. Mr. Bristed to preach a sermon on Missions, and the Rev. Mr. Wheaton on Sunday Schools. The next Convention to be held at St. Paul's Church, North Kingston.—*Ib.*

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

Press Buildings,
New-York, June 28th, 1832.

The Board of Managers of the General Protestant Episcopal Sunday School Union, held its Sixth Annual Meeting at 8 o'clock P. M.:—Present—

Right Rev. Thomas C. Brownell, D. D., of Connecticut, in the chair.

Right Rev. H. U. Onderdonk, D. D., of Pennsylvania, and Right Rev. B. T. Onderdonk, D. D., of New-York; Rev. Dr. Montgomery, of Pennsylvania; Rev. Benjamin Holmes, of New Jersey; Rev. Thomas Lyell, D. D., Rev. Jonathan M. Wainwright, D. D., Rev. William Berrian, D. D., Rev. John McVickar, D. D., Rev. Henry Anthon, Rev. W. L. Johnson, Rev. F. L. Hawks, Rev. J. V. Van Ingen, and Messrs. Floyd Smith and N. B. Holmes, of New-York.

The minutes of the last meeting were read and approved.

On motion of the Rev. Dr. Wainwright,

Resolved, That all Clergymen of the Protestant Episcopal Church having Schools in connexion with this Union, be admitted to the present session of this Board, with power to deliver their sentiments upon any subject that may come before it.

The Secretary then read part of a letter from Edward A. Newton, Esq., apologizing for his absence from the present meeting, and containing suggestions in reference to Books of Instruction for the use of Sunday Schools.

Resolved, That so much of the letter of Mr. Newton as relates to Books of Instruction, be referred to the Executive Committee.

The Report of the Treasurer of the Society was then read, and, on motion of the Rev. Dr. Montgomery,

Resolved, That the report just read be accepted, and published, as an appendix, with the report of the Executive Committee.

The Secretary then read the Sixth Annual Report of the Executive Committee, and, on motion of the Right Rev. Dr. Onderdonk, of Pennsylvania,

Resolved, That the report just read be accepted, and published and widely circulated under the direction of the Executive Committee.

On motion of Mr. Floyd Smith,

Resolved, That the delivery of the annual sermon before this Board be and it is hereby postponed until the meeting of the Society in October next; and that the Rev. gentlemen appointed to deliver the same be respectfully requested to preach before the Society at that time.

On motion of Rev. W. L. Johnson,

Resolved, That this Board highly approve of the measures adopted by the Executive Committee for increasing the number of books for Sunday School and Juvenile Religious Libraries issued by this Union, and recommend that Committee to use all means within its power for the further enlargement of our list of books of this class.

On motion of the Rev. Benjamin Holmes,

Resolved, That this Board regard the *Stereotyping* of interesting and religious books for the young, by this Society, as an object of the first importance, and recommend the appeals of the Executive Committee for contributions to the Society's Stereotype Fund, to the continued liberality of their fellow Churchmen.

On motion of the Rev. Mr. Richmond,

Resolved, That this Board, approving the course pursued by the Executive Committee in the continued publication of the Family Visiter and of the Children's Magazine, warmly commend these works to the patronage and support of the families and Sunday Schools of our Church.

In supporting this resolution, Bishop Onderdonk of New-York spoke at some length upon the importance of efforts to influence the *young* minds, and to give direction to family instruction and education—with reference to every grade of society. He remarked that if these are neglected, the means used to benefit and control adults will be comparatively fruitless; and concluded by warmly recommending to his brethren of the clergy the encouragement of the Society's periodicals, by procuring subscriptions within their cures.

On motion of the Rev. Dr. McVickar,

Resolved, That this Board, deeply sensible of the important aid to be derived from Diocesan Auxiliaries co-operating with this Union in the several Dioceses of our Church in this country, do again most earnestly recommend to Episcopalians the formation and efficient support of those institutions.

In offering this resolution, Dr. McVickar remarked, in effect, that the *importance* of organization in every enterprise requiring combined action, could scarcely be overrated; that its *influence* in promoting the success of an undertaking surpasses that of the goodness of the cause—every day's experience in the political world illustrates the remark. He further observed that the existence of a complete system of associated institutions would strengthen the bonds which unite Episcopalians in the several States, and by securing unity of doctrine and sentiment by uniformity in the instructions given to the young, would afford not only a union external and formal, but one real and permanent.

On motion of the Rev. Mr. Anthon,

Resolved, That the Executive Committee be and they are hereby invested with full powers to act in all matters within the control of this Board, until the next meeting of this Board.

On motion of Mr. N. B. Holmes,

Resolved, That the Executive Committee be directed to prepare the draft of a report to be presented to the Society at its approaching meeting as the second Triennial Report of this Board, and to be submitted for adoption at its meeting on the 10th October next.

On motion of the Right Rev. Dr. Onderdonk, of Pennsylvania,

Resolved, That the next meeting of this Board be held on the evening of Wednesday, the 10th day of October next, at 7 o'clock.

Resolved, That the Secretary be directed to give notice of a Triennial meeting of the Society to be held on Wednesday the 17th day of October next, at 5 o'clock P. M.

The Board then proceeded to the election of an Executive Committee, when the following gentlemen were declared duly chosen, viz. Rev. Thomas Lyell, D. D., Rev. Jonathan M. Wainwright, D. D., Rev. William Creighton, D. D., Rev. Thomas Breintnall, Rev. Henry Anthon, Rev. W. R. Whittingham, Rev. John V. Van Ingen, Mr. Floyd Smith, Mr. George C. Morgan, Mr. Charles Keeler, Mr. Nathaniel B. Holmes, Mr. Henry J. Seaman.

Resolved, That the proceedings of this meeting be published in the Churchman.

Then the Board adjourned.

Attest, John V. Van Ingen,
Secretary.

MISCELLANY.

ELDER DAYS OF THE CHURCH IN NEW-ENGLAND.—NO. II.

In our last we alluded to the conformity of the Rev. Mr. Johnson and his associates to the Church, as the most eventful chapter in our ecclesiastical history. Questioning much whether its circumstances are at all familiar to our readers, and quite sure that being so, they would engage their admiration and interest, we turn aside from our extracts from the early correspondence of Dr. Cutler and his associates, to give, from Chandler's Life of Johnson, an abstract of it.

Dr. Samuel Johnson, the first President of King's (now Columbia,) College, New-York, was born at Guilford, in Connecticut, October 14, 1696—his father being a Deacon, (so called,) of the Congregational society in that town. He early displayed a remarkable capacity and thirst for knowledge; and after receiving the best preliminary education that could be had, was admitted, at the age of 14, into the College (now Yale) then at Saybrook, and in 1714 received the degree of Bachelor of Arts. A paragraph from Dr. Chandler's memoir will serve to show the degraded state of scholarship at that period.

"Learning seems to have been at its lowest ebb in the country about this period. Among the first settlers of *Connecticut*, there were several persons who received a regular education at the universities in England, and were distinguished by their learning and abilities; at the head of this list appear the venerable names of Davenport, Hooker, Blackman, Stone, &c. But this set of men were gone off the stage, and were succeeded by others, who had only such an education as a new country afforded, while but little attention could be paid to literature, and while the advantages for obtaining it were proportionably small. The great deficiency of the country in point of learning was hardly known or suspected till the college was erected; but then it appeared in too strong and glaring a light to be any longer a matter of dispute.

"The best scholars in the colony were at the head of this institution. They were thoroughly engaged in establishing its reputation and interest; they marked out the plan of education; they appointed the instructers; and every thing was conducted according to their direction: yet, after all, the figure it made was but rude and awkward. For many years the utmost that was generally attempted at the college, in classical learning, was to construe five or six of Tully's Orations, as many books of Virgil, and part only of the Greek Testament, with some chapters of the Hebrew Psalter. Common arithmetic, and a little surveying, were the *ne plus ultra* of mathematical acquirements. The logic, metaphysics, and ethics that were then taught, were entangled in the scholastic cobwebs of a few paltry systems, that would now be laid by as proper food for worms. Indeed, at the time when Mr. Johnson took his *Bachelor's* degree the students had heard of a certain new and strange philosophy that was in vogue in England, and the names of Des Cartes, Boyle, Locke, and Newton, had reached them; but they were not suffered to think that any valuable improvements were to be expected from philosophical innovations."

The effect upon his mind of the first specimen of "the new philosophy" with which he met, is happily expressed.

"After a year or two he met with a book, which his curiosity prompted him to purchase. This was Lord Bacon's *Instauratio Magna*, or *Advancement of Learning*, and perhaps the only copy that was then in the country. He sat down to it with great eagerness; and as his love of knowledge and truth was his ruling passion, he endeavored to divest his mind of all prejudice, and to study that great work with the utmost impartiality and candor. The careful reading of such a book soon brought down all his towering imaginations, and reduced him to a low opinion of his own abilities. In short, every thing appeared new to him, and he seemed to himself like a person, to use his own expression, 'suddenly emerging out of the glimmer of twilight into the full sunshine of open day.'"

But better things were in store. There was to be another revival of learning, and contemporary with it, another reformation. The theological student of our day, "with all appliances and means to boot," can with difficulty realize the effect upon such minds as Johnson's, Cutler's, and Brown's, of an immediate access to the first fountains of sound learning and pure theology. Would that of our abundance an account as good could be given in!

"About this time some presents of modern books were made to the college library. The collection sent over by Mr. Dummer, who was agent for the colony, amounted to 800 volumes; to which collection many eminent writers of the Church of England, both laymen and clergymen, contributed by giving a set of their own works; particularly Sir Isaac Newton, Sir Richard Blackmore, Sir Richard Steele, Dr. Burnet, Dr. Woodward, Dr. Halley, Dr. Bently, and Dr. Kennet. Mr. Johnson then embraced, with inexpressible pleasure, the opportunity of reading the works of the best English divines, philosophers, and poets. Among other authors, he carefully read the works of the great Drs. Barrow, Patrick, South, Tillotson, Sharp, Scott, Whitby, and Sherlock. To one in his situation, all this was like a flood of day breaking in upon his mind.

"Under these new advantages one would imagine that the general literary state, both of the country and the college, would soon have put on a new and better appearance. Yet Mr. Johnson observes, that very few discovered an inclination or curiosity to consult any of the above-mentioned excellent writers, except Messrs. Cutler, Eliot, Hart, Whittelsey, Wetmore, Brown, and himself. Mr. Cutler was educated at *Harvard* College, in *Cambridge*, graduated in 1701, and had *Congregational* ordination at *Stratford*, in 1710, where he continued, in high esteem, as the parish minister. Messrs. Wetmore and Brown were Mr. Johnson's class-mates at college: the others were young ministers in some of the neighboring towns, and confined their reading chiefly to the writers in theology. Their common fondness for the new library often brought these gentlemen together, and occasioned them to enter into a particular acquaintance and correspondence with one another. Of these worthy associates, Mr. Johnson and Mr. Brown entered into the closest league of friendship; and they joined together in studying the philosophers as well as the divines. They also read the classics in some of the best editions."

In 1716, when but 20 years of age, Mr. Johnson was appointed one of the "tutors" of the College, which was now removed to New Haven; a subscription for erecting a building being raised, and "an architect from Boston" procured to conduct it. The next year his friend Mr. Brown was associated with him in office.

"These two amiable and worthy young gentlemen could hardly wish to be more agreeably situated. Happy in each other, having the same turn of mind, the same disposition of heart, the same thirst for knowledge, with the inestimable treasures of the new library now in their hands, they united their endeavors to enlarge the minds and improve the taste of their pupils, by the helps of those lights which had but lately appeared above their horizon. They introduced the study of Mr. Locke and Sir Isaac Newton as fast as they could, and in order to understand the latter, the study of mathematics. *Till now the* Ptolemaic *system of the world was as strongly believed as the holy Scriptures;* but they were soon able to overthrow it, and to establish on its ruins the doctrine of Copernicus. Some opposition would probably have been made to these innovations; but it was a favorable circumstance that the disputes concerning the college engrossed the public attention."

The state of astronomical science in the country, which has now produced a translation of the wonderful treatise of La Place, will be perceived; and the sagacious reader will not leave unobserved the "favorable circumstance," that in the din of controversy between the towns of Wethersfield and Saybrook for the possession of the College, the sound and veritable deductions of Copernicus should have been suffered to supersede in silence the clumsy absurdities of Ptolemy.

The College, removed to New Haven, prospered. The building was vigorously prosecuted, and at the latter end of 1718, Mr. Johnson first took lodgings in "the College." Hitherto the Rector of the College had been a neighboring minister. A resident Rector was now thought necessary. And Mr. Timothy Cutler, (afterward D. D., and first Rector of Christ Church, Boston,) who had been for ten years the congregational minister at Stratford, was elected to the office.

"This gentleman was universally allowed to be well qualified for the station, being a man of genius and application, of integrity and resolution. With him the tutors were very happy, and the college prospered under his administration. After his coming to reside at *New Haven*, Mr. Johnson continued there no longer than a year.

"He had always intended, with the concurrence and approbation of his friends, to become a preacher of the Gospel; and, therefore, at the earnest solicitations of the people at *West-Haven*, but four miles distant from the college, he consented to fix himself there in that station, and was set apart to the ministry, March 20, 1720, in the twenty-fourth year of his age. He had met with much better offers in some respects, but he was not governed by mercenary motives. His grand point in view was to improve his own mind in knowledge, in order to be more useful to mankind; and, therefore, for the sake of being so near the college and its library, and his friends Mr. Cutler and Mr. Brown, he gave this place the preference, although it had but little to recommend it; and he was extremely happy in this situation."

We give, in its connexion, Dr. Chandler's very interesting account of the state of Mr. Johnson's mind at this period. We believe it would not be difficult to find very many whose case is similar. We cannot utter a better wish for them than that they possessed Mr. Johnson's inquisitive spirit, his candor in examining the truth, and his unwavering resolution in its pursuit. It would soon lead them where he came, into the Church.

"Mr. Johnson was always of a serious and devout turn of mind, but averse to every appearance of enthusiasm; and he never could be thoroughly reconciled to the practice of public *extempore praying and preaching*, which he looked upon as the great engines of enthusiasm. When at college he had conceived an aversion to extempore prayers, by observing the use that was made of them there, and the tendency of this practice to promote self-conceit and spiritual pride. The scholars, in his time, frequently held private meetings for prayer; and those of them that had acquired something of a talent at extempore praying could not forbear appearing vain of it: one, in particular, who was allowed to excel in that way, had the vanity frequently to boast of his *gifts*. On the other hand, some modest young gentlemen, of good sense and fair character, who wanted the assurance to pray in this manner, were discountenanced and despised.—Mr. Johnson also could not help frequently observing many familiar, impertinent, and indecent, and sometimes almost blasphemous expressions, that were uttered on these occasions, which were shocking to him, and gave him an early dislike to extempore praying. From such observations he could not avoid making the conclusion, that it would be much better to have our prayers precomposed, with due care and attention."

"Mr. Johnson had also an early dislike to the *Independent* or *Congregational* form of church government, in which the people have so much influence. This as well as extempore prayer, he plainly perceived to be productive of conceitedness and self-sufficiency, and, by natural consequence, of censoriousness and uncharitableness. The discipline was often applied to the mere frailties of nature, or prostituted to the purposes of private revenge, and issued commonly in great animosities, and sometimes in the most virulent separations and schisms. He was of opinion, that such a popular form of ecclesiastical discipline could not long subsist in such a manner as to answer the main ends of government; but must, from the very nature of it, soon crumble to pieces, especially in a country where every individual seemed to think his own judgment infallible. Observations of this kind prepared him, when he came to read and to understand the nature of Episcopal government, to see its reasonableness and the great advantages that attend it."

In our next, will be seen the progress of this original and independent thinker, from step to step, from conclusion to conclusion, till he had taken the sure ground of Scripture and primitive antiquity. *He*, literally, stood in the ways, and saw, and asked for *the old paths*,—Where is the good way?—and walked therein, and found rest for his soul.

MEMORIAL OF THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

Copy of a Resolution passed April 3, the Bishop of London in the Chair.

THIS Society, unwilling as it is in general to interfere in measures which are in any degree connected with the proceedings of Government in Great Britain, or its dependencies, feel themselves called upon, with reference to the obstructions offered to the promotion of Christian knowledge in India, by the regulations now in force, with respect to an impost levied upon the natives frequenting the places of idolatrous worship in that peninsula, to resolve that it is expedient to present the following Memorial to the East India Company.

"*To the Honorable the Directors of the East India Company:*

"The Memorial of the Society for Promoting Christian Knowledge, respectfully showeth:

"That the Society for Promoting Christian Knowledge has now been established for upward of a century, having for its object the propagation throughout the earth, of the divine religion of Christianity, upon the principles of the Church of England, as legally established in the British dominions.

"That, among other parts of the world in which the labors of the Society have been abundant, the extensive dominions, subjected to the government of the Honorable Company, have occupied a prominent place: and while this Society humbly desires to express its gratitude to ALMIGHTY GOD, for the facilities of late afforded by the Parliament and Government of the country, in respect of the Episcopal and ecclesiastical provision now accorded to India, the Society is equally anxious to acknowledge its grateful sense of the attention and kindness invariably evinced by the Honorable Company, in promoting its objects in that part of the world.

"That this Society, while it is duly sensible of the general protection and assistance thus afforded by the Honorable Company, is yet apprehensive that some circumstances are still permitted to exist, which have an operation adverse to the proceedings of this Society, and tend to obstruct the good which might otherwise be accomplished.

"That among the causes which appear to offer a principal obstruction to the proceedings of this Society, is the encouragement afforded, however inadvertently, by the Company and its agents, to the idolatrous worship of the East, by means of the impost levied on the pilgrims and worshippers at the several temples, and by the revenue thence derived; the inference from which regulation of the government is feared to have been an opinion too generally adopted by the native population, that, so far from any objection being felt by the Company, to the continuance of the idolatrous rites and corrupt practices of Heathenism, it rather intends to afford them its patronage and support, in thus being contented to derive from them a considerable pecuniary revenue.

"That this Society, fully desiring, in the exercise of charity, to appreciate the original motives of the East India Company, in affording its sanction to the collection of the tribute in question, is yet apprehensive that the results have been, and cannot but continue to be, injurious to the best interests of Christianity, at large, and therein to the object and designs of this Society in particular.

"Your Memorialists, therefore, respectfully request that the Honorable Directors will be pleased to take into their consideration the subject of this memorial, and afford such relief in the premises, as may appear to be necessary.

"And your Memorialists," &c.

Christian Remembrancer.

CHRISTIANITY IN INDIA.

SOME hopes are, we understand, entertained, that government and the East India Company may be induced to increase our Episcopal establishment in India, and we shall most cordially rejoice, should such expectations be realized. There are at this moment individuals among the Company's chaplains, who would do honor to any situation, and it seems to us a very mistaken policy to pass over such deserving characters, at the time when their age, and experience, and tried character, and abilities, especially fit them for taking the oversight of these far-distant churches. Few men are more deserving of implicit confidence than Archdeacons Corrie and Robinson, and we doubt not there are other very eminent individuals in the same service, of whose value we have not the means of obtaining information.

While, however, it is a matter of doubt what line of conduct government may adopt with reference to the extension of episcopacy in India, there can be no doubt of its being the duty of those who sustain the Episcopal office in that country, to adopt every means in their power for the promotion of true Christianity. If Titus was left in Crete "to set in order the things that were wanting, and ordain elders in every city;" it would seem to be an especial duty of the Bishops of Calcutta, to set in order the things which are here wanting, and to ordain ministers adequate to the wants of that city. The rules and limitations by which ordinations are restrained, and the voluntary exertions of Bishops in this country are impeded, do not exist in India; and if we may judge from the statements recently made in Calcutta, there exists in that city an extensive opening for Christian usefulness; the fields are white unto the harvest, the laborers are few, but the great LORD of the harvest appears to have stirred up the minds of many suitable instruments, who are only waiting official sanction to go forth as laborers into this harvest. We trust this important subject will meet with the fullest investigation from the newly-appointed Bishop of Calcutta.—*Christian Guardian.*

THE ESSAYIST.

IS THE SEVENTEENTH ARTICLE CALVINISTIC?

IT is an imputation which is often cast upon Churchmen, that they are Arminian in sentiment, while their articles of religion are purely Calvinistical. Waiving the question respecting the individual sentiments of Churchmen, it shall be the object of this essay to show that the assertion that "our articles of religion are Calvinistic," is an unwarrantable assertion.

It would be highly derogatory to that enlightened liberality, and that uncompromising adherence to Scriptural truth, which ever characterized our early reformers, could it be shown that in compiling a national liturgy, they have substituted for the plain import and language of Scripture, the subtle dogmas of a particular sect. The single circumstance that our articles are with equal avidity claimed both by the Calvinist and Arminian as exact transcripts of their respective models, bears honorable testimony to that enlightened wisdom which taught the compilers of the "Common Prayer," while they firmly adhered to all the essential doctrines of the Gospel, yet to observe a latitude of expression in the forms of our faith, that might admit of some difference of opinion on the more complicated points of speculative theology. Hence the learned Magee remarks that "our articles are not Calvinistic, nor are they Arminian; but they are Scriptural, they are Christian. They are answerable for the extravagances of no sect; they are as far removed from the unjustifiable assumption that man is sufficient for his own salvation, as they are from the monstrous metaphysics that would render him in all respects a necessary agent, and altogether passive and inoperative in that great work."

That our articles are Calvinistic is most frequently and most confidently predicated on the expression that "Predestination to life is the everlasting purpose of GOD, whereby (before the foundations of the world were laid) he hath constantly decreed by his counsel secret to us, to deliver from curse and damnation those whom he hath chosen in CHRIST, out of mankind, and to bring them by CHRIST to everlasting salvation." The doctrine which is here stated is simply, that GOD has predestinated to salvation those whom he has chosen in CHRIST—a doctrine which is not peculiar either to Calvinism or Arminianism, but so far as it is definitive on this controverted point is common to them both. It is no uncommon mistake among those who are not conversant with the technical terms of theology, to suppose that the words predestination and election are claimed exclusively by the supporters of the Calvinistic system; and if they admit of no other import than that which they have received from that system, far be it from me to dispute the claim. The French reformer taught that a portion of mankind were chosen to eternal life, "without the least foresight of faith, good works, or any conditions performed by the creature," and that "the rest were ordained to the pains of hell for ever." While his more modest opponent professing less familiarity with those subjects, which "angels desire to look into," concluded, that the choice must relate to such only as "GOD foresaw would exercise a true faith, and persevere unto the end;" and that the remainder were to suffer his everlasting displeasure. Though the language of our 17th article is not incompatible with either of these theories, yet it makes not the most remote allusion to the point upon which they differ. And for the decision of the question at issue—whether the election be conditional? we are left to the only *infallible rule* of faith. To make the "predestination to life," of which the article speaks, Calvinistic, the clause "those whom he hath chosen in CHRIST" must be qualified by the expressions, "without the least foresight of faith, good works, or any conditions performed by the creature;" but since the article makes no specific mention, either of the conditions, or of the subjects of the election, we are equally at liberty to interpret it agreeably to the Arminian theory, or according to a more eligible mode, to make the language of our Church, by comparing its component parts, its own interpreter. The inference drawn from the article is, that "they which be endued with so excellent a benefit (predestination to life) be made the *sons* of GOD *by adoption*:" and now the question properly arises, What, in the opinion of the Church, entitles the elect to such distinguished privileges? The article on baptism furnishes us with the most explicit and unequivocal answer. "They that receive baptism rightly are grafted into the Church: the promise of the forgiveness of sin, and our *adoption* to *be the sons of* GOD by the HOLY GHOST, are visibly signed and sealed." Here we perceive that this "excellent benefit [election]" is bestowed on all who rightly receive baptism. The Calvinist might reply that only the elect received baptism rightly, and that the consequence of the proper reception of baptism is merely (in the language of the article) the *promise* of the forgiveness of sin. To this reply our 27th article rejoins, that "the baptism of young children ...... is most agreeable to the institution of CHRIST," and in the 25th article she asserts, that "the sacraments ordained of CHRIST (of which baptism is one) be not only badges or tokens of Christian men's profession; but rather they be *sure witnesses* and *effectual signs of grace*, and GOD's good will toward us." In our catechism also, the catechumen is taught to regard baptism as the appointed means whereby he "was made a child of GOD, an inheritor of the kingdom of heaven." Now it is a remarkable coincidence, that the elect of GOD, who from all eternity were chosen to salvation "without the least foresight of any conditions performed by the creature," should in every instance be identified with the recipients of baptism in our Church. But this is the legitimate conclusion to which the language of our articles inevitably leads. For they proffer the means of salvation to all mankind, and affirm that they are sure witnesses and effectual signs of grace.

To complete the Calvinistic dress for our 17th article, another important modification is requisite. Its doctrine savors only of the divine benignity. It does not affirm of Him who utters with the solemnity of an oath, "As I live, saith the Lord GOD, I take no pleasure in the death of sinners," that He has ordained by a purely arbitrary decree a portion of his creatures to eternal perdition. Our liturgy, too, speaks a very different language. In the "Declaration of Absolution" GOD is addressed as the "Father of our Lord JESUS CHRIST, who desireth not the death of a sinner, but rather that he would turn from his wickedness and live." Had the compilers of this language been fully convinced that GOD had from all eternity "reprobated certain persons to death," could they have assumed the impious audacity, to make the awful assertion to the Supreme Judge himself, that he was unwilling that these identical reprobates should meet the death to which He had sentenced them, without any foresight of what might be their future character? Did they think the divine Mind at variance with its own scheme? Or did they conclude as in reference to His short-sighted creatures, that the lapse of time had discovered the imperfection of his plan? The absurdity is too obvious, and forces us to conclude that since the Church offers to every description of men in their infancy, the administration of baptism, by the reception of which she regards them as the "adopted sons of GOD," she does not recognise that incongruous notion, that HE "who will have all men to be saved," has from all eternity, in direct opposition to that *will*, decreed that the greater portion of them should be *eternally lost*.

COMMUNICATIONS.

For the Churchman.

MESSRS. EDITORS,—I have lately met with a collection of Luther's Proverbial sayings, (Luther's Sprichworte,) collected from his German works. Every one knows that the mother-wit and ready tact of the Reformer were among his distinguishing traits of character. These are peculiarly discernible in this collection, as well when he makes a happy application of national or classical apopthegms, as when he brings forth from his own treasure things new, but not less valuable. I propose to select a few for the edification of your readers. Of course they will be heterogeneous and unconnected; but I am of opinion, not undeserving a place in your paper. I transcribe the originals, the insertion of which may gratify some among your readers. The use of a different type for them, would save room, and make the article more readable.

Yours, &c. INDAGATOR.

Je weniger Wort, je besser Gebet; je mehr Wort, je aerger Gebet.

The fewer words, the better prayer; the more words, the worse the prayer.

Man must das Pferd, und nicht den Reuter zaeumen.

Bridle the horse, not the rider; [*i. e.* the mortification of the body is to be carried only so far as to bring it into subjection to the mind; not to such an extent as to enfeeble and diminish the mental faculties, which will be the result of excessive and injudicious mortification of the body.]

Wo der Anfang nicht gut ist, wird selten ein gut Ende folgen.

Where the beginning is not good, a good ending seldom follows. [This is the converse of our proverb, "A good beginning makes a good end;" and by much the nearest to the truth.]

Voll seyn und muessig gehen, ist die groesste Plage auf Erden.

To be full and idle, is the greatest misery on earth.

Der Weg des Sterbens ist fast enge, aber nicht lang.

The way of death is narrow, but not long.

Es muessen starke Beine seyn, die gute Tage ertragen moegen.

He must have strong legs, that can carry good fortune. [So we pray in our Litany, "In all time of our prosperity, Good LORD, deliver us."]

Gut macht Muth; aber gar viel groesser ist der Muth, den da macht das hoechste, ewige Gut.

Goods give courage; but far greater is that courage which is the fruit of the sovereign, eternal good!

Fressen und Saufen, ueberfluessige Kost der Kleidung, wuchersuechtiger Zinskauf, sind drei Juden, welche die ganze Welt aussaugen.

Feasting and drinking, expensive clothes, and exorbitant rents, are three Jews that drain the whole world.

[Would not one think our age and country had sat to Luther for its portrait? From how many families have his three Jews drained all peace and comfort in this life, all hope of consolation in the next! How many souls have they ensnared to eternal ruin, and how willingly do those who, in other respects, are not destitute of principle and prudence, suffer themselves to be so ensnared!]

So manch Land, so manch Sitten. [vom Papsthum.]

For every country, a code of morals.

[Said by Luther of the Romish Church in his day, and as true as ever still. Who would know the 'infallible Church,' as disguised to suit the manners and national temperament in this country, to be the same that rules the destinies of Spain and Italy, and entails eternal degradation on those miserable victims of its policy?]

Je naeher Rom, je aerger Christen.

The nearer Rome, the worse Christian.

[In some sense, a true and biting sarcasm, but in another, a sweeping general assertion, and like all of the class, liable to great perversion. So the Puritans took and used it. Thus understood, it might have been their motto; and moreover, would be none the less suitable for those who would discard the Bible and the Gospel, because Rome had once touched them, as well as the prelacy and the surplice.]

Hoc scio pro certo, quod si cum stercore certo, vinco vel vincor, semper ego maculor.

Of this be sure, if you wrestle with a sweep, whether you throw or be thrown, you will come off befouled. [Luther's own interpretation is; I well know that there is no profit in discussions with shameless slanderers and liars.]

Hoch schwoeren zeigt an tiefe Luegen.

Loud swearing is a sign of broad lying.

Man soll nichts anders denn Gottes Wort lehren, er moege sonst niemand bekehren.

A man may teach nothing but God's word, and yet make no converts; [*i. e. defective* doctrine will fail of benefiting the hearers, as well as that which is *erroneous*.]

Nimmer thun, ist die hoechste Busse. Ein neu Leben ist die hoechste Busse. Umkehren is das Beste.

To do so no more, is the truest repentance. A new life is the truest repentance. To reform is the best.

[Three expressions of the same thought; indicating how little Luther, the great champion of justifying faith, was disposed to undervalue holiness as the condition and evidence of renewal. The first plainly alludes to John v. 14, viii. 11.]

Gottes Gruss ist schrecklich am Anfange, aber troestlich am Ende.

GOD's *presence* [*salutation*, literally] *is terrible at first, but comfortable at last.* [Alluding to the growth of grace, beginning with a sense of sin, going on to a hope of glory; the one making the thought of an offended GOD an insupportable torment, the other rendering the sense of GOD reconciled in CHRIST the supreme source of joy and peace in believing.]

Die Gelehrten, die Verkehrten.
Ein Fuerst Wildpret in Himmel.
Hic reich, dort arm.

Is he learned? His head's turned.
Find me a prince's game-reserve in heaven!
Rich here, poor there.

The learned will have their pride of heart; the powerful their oppression; the rich their pleasures. And yet they think to enter heaven!

Ubi est majoritas, ibi est mandandi auctoritas; ceteros manet obediendi necessitas.

Where the majority is, there is the authority to command; the minority must obey.

Wo man Gott eine Kirche bauet, da macht der Teufel eine Capelle daneben.

Build a church to GOD, *and the devil will put his chapel* [the tavern] *alongside.* [*E. g.* any of our country villages; it seems the fashion is not an American invention. New-Yorkers may see an exemplification of it on a large scale in Prince-street, between Mulberry and Elizabeth-streets.]

Concilia hin, Concilia her; sind es Menschen lehr, so gelten sie nicht mehr.

Council here, or council there,
Doctrines, while of men they are,
Need not make us greatly care.

Man kann niemand ohne seinen Willen geben, man kann ihm aber wohl ohne seinen Dank nehmen.

You can't give to a man against his will; but it's easy to take from him without his thanks.

Alter hilft fuer keine Thorheit.

Antiquity is no plea for folly.

Der Hund nicht lerne an den Riehmen das Leder fressen.

Straps will not teach a dog to eat leather. [Constraint will never effect a change in the natural temperament and disposition.]

Ein knecht soll nicht wissen seines Herrn Heimlichkeit, sondern was ihm sein Herr gebeut.

A servant does not know his master's secrets, but does his bidding: much less should we, poor creatures, seek to know the secrets of GOD's majesty.

Wer gern tanzt, dem mag man leichtlich pfeifen.

It's easy piping to free dancers. [Applied by Luther to the readiness with which the ignorant and prejudiced may be misled by a pretended show of Scriptural authorities.]

Es ist wider Gottes Weisheit nicht zu fechten; er gewinnet doch.

There is no fighting against GOD's *wisdom; it always wins.*

DONATION.—CANDIDATES FOR HOLY ORDERS.

To the Editors of the Churchman.

General Theological Seminary, July 2d, 1832.

GENTLEMEN,—Knowing the deep interest you feel in the Seminary, I am sure that you will have as much pleasure in giving this communication a place in the Churchman, as I have in sending it. Immediately after the exercises of the Commencement, on Friday last, I received a donation of $50, to be applied to the benefit of some worthy young man who might need pecuniary assistance. I instantly appropriated it in my own mind, to a young man of great worth and promise, who has spent one year at the Seminary, and who, without some aid, would have been compelled to finish his theological course at Andover, from which place, I believe, the poor student, if he give evidence of piety and industry, is never "sent empty away." I am decidedly of opinion that we have much to do in this field of Christian benevolence, and am gratified to know that prejudices on this subject are wearing away. But depend upon it, Messrs. Editors, that the most effectual way to strengthen those prejudices, and even to give them plausibility, is, to admit inefficient beneficiaries, young men of little minds and less application. The Church does not want their aid, and the age will not tolerate them. *Non talibus auxiliis.* Let us employ all our efforts to assist the pious and prudent candidate for the ministry, who is of studious and laborious habits; but let us not waste the gifts of the benevolent on the indolent. We must have laborers, not idlers, in GOD's vineyard.

Delicacy forbids me to make public the name of the generous donor above alluded to, yet I may be permitted to say that he is an *alumnus of the* Seminary, and a very respectable and useful presbyter of the Church, settled in a parish on Long Island. His intention is to devote a tenth of his salary annually to the same important object. That his example may stir up other pure minds to do likewise, and that he may be abundantly rewarded by Him who hath said, "Give and it shall be given unto you," is the most hearty prayer of your obedient servant,

S. H. T.

THE CHURCHMAN.

SATURDAY, JULY 7, 1832.

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year, is the present price per annum of subscription to this paper. It is hoped that the assurances which led to this change in our *terms*, will be realized, in large accessions to our subscription list.

Order of Bishop Onderdonk's proposed Visitation:—

Thursday, July 12, Duanesburgh; 13, *Rensselaerville*; 14, Greenville; Sunday 15, Cairo; 16, Durham;* 17, Windham; 18, Hobart; 19, Delhi; Saturday 21, Walton; Sunday 22, Unadilla; 23, Butternuts; 24, Cooperstown; 25, Cherry Valley; 26, Richfield; 27, Exeter; 28, Sherburn; Sunday 29, New Berlin; 30, Oxford; 31, Guilford; August 1, Coventry; 2, Bainbridge; 3, Colesville; 4, Binghampton; Sunday 5, Candor; 6, Richford; 7, Danby; 8, Ithaca; 9, Catlin; 10, Big Flats; 11, Bath; Sunday 12, Hammond's Port; 13, Penn Yan; Wednesday 15, Hunt's Hollow; 16, Angelica; Saturday 18, Warsaw; Sunday 19, Sheldon; Tuesday 21, Olean; 22, Ellicotville; 23, Gerry; 24, Mayville; 25, Westfield; Sunday 26, Fredonia; Wednesday 29, Lockport; Sunday, September 2, Lyons; Tuesday 4, Jamesville; 5, Constantia; 6, Oneida Castle; Sunday 9, Turin; Tuesday 11, Sackett's Harbor; 12, Watertown; 13, Brownville; Saturday 15, Morristown; Sunday 16, Ogdensburgh; 17, Heuvel; 18, Russel; 19 Potsdam; 20, Waddington; 21, Norfolk; Sunday 23, Malone.

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* It will be seen that a transposition has been made of Cairo and Durham, since the publication of our last.

GENERAL THEOLOGICAL SEMINARY.—This favorite and immensely important institution is steadily progressing in its path of usefulness. We wish its rate of progress could be accelerated. We desire nothing more heartily than to see its means of accommodation doubled, and its classes filled with minds fitted by humble piety, capacity, and cultivation, to treasure for diligent dissemination the rich stores which are not diminished by being communicated, and which here abound. The annual Commencement was celebrated at the Chapel of St. Peter's Church, adjoining the Seminary, on the 29th ult. Bishops Brownell, H. U. Onderdonk, and B. T. Onderdonk, and a number of the clerical and lay trustees from this and other dioceses, were present. The following is the order of the exercises.

Introductory prayers.

Singing—Last four verses of the 122d Psalm, with the Doxology.

A Dissertation on "The Identity of the Body at the Resurrection."—By Liberty A. Barrows, A. B., of New-York.

A Dissertation on "The Double Sense of Prophecy."—By Josiah M. Bartlett, of Massachusetts.

A Dissertation on "The Origin of Animal Sacrifice."—By Edward Y. Buchanan, A. M., of Pennsylvania.

A Dissertation on "The Nature of Inspiration."—By Seth Davis, A. M., of New-York.

Anthem.

A Dissertation—"The Plea of Sincerity in Religious Opinion examined."—By Robert A. Hallam, A. M., of Connecticut.

A Dissertation on "The Differences of Opinion that exist in the Christian World."—By George S. Porter, of New-York.

A Dissertation—"The Perfection of CHRIST's Character a proof of the Truth of his Religion." By Aldert Smedes, A. M., of Kentucky.

Hobart M. Bartlett, A. B., of Connecticut, and William H. Walter, A. B., of Connecticut, were excused from reading their dissertations.

Presentment of the First Class, by the Faculty, for receiving their testimonials.

Address by the Rt. Rev. Bishop Brownell.
Testimonials given.
Singing—First five verses of the 99th Hymn, with the Doxology.
Concluding Prayers.

The address of Bishop Brownell delivered on the occasion is in press, and will be noticed in a future number. The interesting communication of our esteemed correspondent S. H. T., in our columns to-day, affords evidence of a spirit which we are willing to believe generally exists, and is spreading and gaining strength.

In the Board of Trustees, upon the request of the Diocese of South Carolina, it was determined to restore a statute which had been rescinded at the meeting before the last, and which required a meeting of the Trustees to be held in the year of the Triennial Convention, one week before the time of its convening. The Board will therefore meet in this city in October next. At that meeting a report of a committee upon the studies, discipline, &c., of the Seminary, will come under consideration. The institution, as regards the number of students, course of study, and the thoroughness with which it is accomplished, is in a very flourishing condition. But there is still a yearly deficiency in the income. This ought generally to be known; and measures were taken by the Board to make it known, in order that the necessary resources may be supplied by the friends of the Seminary and of the Church.

Bishop Onderdonk held an ordination at St. Luke's Church, in this city, on Sunday last, at which three of these young gentlemen were ordained Deacons, and the Rev. George Jones admitted to the order of Priests. An appeal was made by the Bishop, in his sermon on the occasion, in behalf of the Seminary. The presence of the graduates, and their ordination,—fitted as they have been for their important work, *at the institution*, gave great interest to the representations of the bishop. We learn that $60 was collected. Mr. Jones proceeded to sea in the U. S. frigate UNITED STATES, on Tuesday last, and carries with him the high esteem of those who enjoyed his acquaintance here, and their earnest prayers that he may constantly experience GOD's blessing and protection.

BISHOP HOBART.—We cannot tire of the praises of our lost Father; we have no fear of tiring our readers by their repetition. In the 8th number of our present volume, we copied from the 'Banner of the Church,' the warm expressions of love and admiration which the editor of that paper had received in a private letter from the Rev. Hugh James Rose, of England. That distinguished and most useful writer has lately republished his "Sermons on the Commission and Duties of the Clergy." In the first edition (printed in 1828,) he had made most kind and honorable mention of Bishop Hobart, whose writings were frequently quoted in the work. He has now appended the following note:—

"Since the first edition of this work appeared, this invaluable man is gone to his rest. No words, which would not at least appear extravagant to those who did not know him, could convey my sense of his value, or of the loss which the Church of CHRIST has experienced in his removal; to those who did know him, no words are necessary on either subject. I esteem it a matter of especial thankfulness that I had an opportunity of enjoying the happiness and advantage of free and familiar intercourse with such a man. The English friends who had shared that happiness with me, could have little hope, any more than myself, of ever seeing him again in this world. Yet they would all, I believe, concur with me in saying, that so strong a hold had he gained on our affections, that we felt as if we had lost a very *near*, as well as a very *dear* friend. They would all, I am sure, concur with me when I say, that 'I shall bear his memory with me to the grave.'"—p. 191.

THE CHOLERA has appeared in our city; 20 cases were reported on Thursday noon by the Board of Health, of which 11 had proved fatal. Religious persons have early and as with one impulse arisen and trimmed their lamps. How inestimably precious and how eminently valuable, at this crisis, are the disclosures, the promises and consolations of our most holy faith! We are satisfied in pointing those who are and should be dear to us, to the affectionate exhortation of our brethren of the 'Banner,' and inviting them to the devout participation of those common services in the sanctuary for which the pious care of our diocesan has so well provided. Bishop Griswold of the Eastern Diocese, has set forth a form of prayer to be used in the congregations of his charge, which will be found below. For our own Diocese, those which immediately follow have been prescribed, as will appear, by Bishop Onderdonk.

"In commending them," we quote from the Banner, "to the use of our beloved friends and brethren, we have only to add our earnest exhortation, that with true penitent hearts and lively faith in our Lord JESUS CHRIST, they present their petitions before the mercy seat of heaven; fully confident that he who spared not his own Son, will with him freely give us all things that his unerring wisdom shall see for our advantage. This done, a careful and habitual self-examination, a cheerful discharge of the several relative duties of life, a spirit of fervent and active charity to all mankind, and an unwavering trust in the providence and grace of GOD, propitiated to us by the merits and intercession of his Son, compose the true attitude in which, as Christians, we should wait the coming of our LORD. So living, we shall be always ready. So dying, we shall but exchange a mortal for an immortal life. Blessed are those servants whom the LORD, when he cometh, shall find watching!"

It having pleased ALMIGHTY GOD to bring the dreaded pestilence within the bounds of our city, I hereby earnestly and affectionately commend the due improvement of the visitation to the serious practical attention of my brethren the clergy and laity of the Episcopal Church. It behoves us to humble ourselves under the mighty hand of GOD. And no where can this be done, more properly, than in His holy house. The prayers lately set forth by me, to be used before the General Thanksgiving, having a particular reference to apprehended danger, I now substitute for them, as more suitable to our present circumstances, the prayers appointed to precede the General Thanksgiving, in the Form of Prayer appointed for the fourth day of the present month;—the first collect for that day, the prayer "In time of great sickness and mortality," and the proper prayers for Ash Wednesday, agreeably to previous appointment, being also added, at the discretion of the minister.

The provisions of this instrument are also to be considered as extending to other parts of the Diocese, besides this city, in which the Cholera Morbus may have made its appearance.

BENJAMIN T. ONDERDONK,
Bishop of the Diocese of New-York.

New-York, July 5, 1832.

¶ Prayers to be used immediately before the General Thanksgiving.

MOST gracious Father and GOD, who hast promised forgiveness of sins to all those who with hearty repentance and true faith turn to thee, look down, we beseech thee, from heaven thy dwelling place, upon us thy unworthy servants, who, under an awful apprehension of thy judgments, and a deep conviction of our sinfulness, prostrate ourselves before thee. Have pity, O LORD, have pity upon us, and withdraw from us the grievous sickness with which we are visited for our sins. We confess, with shame and contrition, that in the pride and hardness of our hearts, we have shown ourselves unthankful for thy mercies, and have followed our own inclinations instead of thy holy laws: yet, O merciful Father, cast us not away in displeasure, but give us time for consideration and repentance, so that, receiving thy fatherly correction with meekness, and turning from our evil ways, we may be preserved by thy mighty protection, both in body and soul, through the merits of our only Mediator and Advocate, JESUS CHRIST. *Amen.*

O ALMIGHTY GOD, who, by the many instances of mortality which encompass us on every side, and by the warning, now especially urged upon us, of our exposure to the sudden stroke of death, dost call upon us seriously to consider the shortness of our time here upon earth, and remindest us that in the midst of life we are in death, so teach us to number our days, that we may apply our hearts unto wisdom. Give us grace to turn unto thee with timely repentance, and thus to obtain, through the merits of our Saviour, that pardon to-day, for which to-morrow, it may be too late to seek; that so being strengthened by thy good SPIRIT against the terrors of death, and daily advancing in faith and godliness, me may at all times be ready to give up our souls into thy hands, O gracious Father, in the hope of a blessed immortality, through the mediation and for the merits of JESUS CHRIST our Lord. *Amen.*

O FATHER of mercies, and GOD of all comfort, our only help in time of need, look down from heaven, we humbly beseech thee, behold, visit, and relieve, all who are suffering under the grievous sickness which thou hast brought upon us, [*and especially thy sick servants for whom our prayers are desired.*] Look upon them with the eyes of thy mercy; comfort them with a sense of thy goodness; preserve them from the temptations of the enemy; give them patience under their affliction; and, in thy good time, restore them to health, and enable them to lead the residue of their life in thy fear, and to thy glory: Or else give them grace so to take thy visitation, that, after this painful life ended, they may dwell with thee in life everlasting, through JESUS CHRIST our Lord. *Amen.*

THE FOURTH INSTANT was observed in the Episcopal churches of our city generally, by religious services. Sermons were preached in several churches. The following prayers were appointed to be used on the occasion, in addition to the preceding.

¶ A Thanksgiving for the day, to be said after the General Thanksgiving.

O GOD, whose name is excellent in all the earth, and thy glory above the heavens; we praise and adore thee for the rich blessing to our land, of which, as on this day, our Delegates in Congress were the instruments of thy wise and good providence. And we humbly pray that the devout sense of this signal mercy may renew and increase in us true love and thankfulness to thee, its only author, peaceable submission to the laws and government of our country, fervent zeal for our holy religion, and the faithful discharge of all our duties as citizens and Christians. May we improve our inestimable blessings to the advancement of religion, liberty and science, throughout this land, till the wilderness and solitary place be glad through us, and the desert rejoice and blossom as the rose: this we beg through the merits of JESUS CHRIST our Saviour. *Amen.*

¶ Collects used instead of that for the Day.*

O GOD, who at the prayer of David thy servant didst stay the hand of the destroying angel, when it was lifted up against Jerusalem, and on the repentance of Nineveh, didst spare that sinful city, vouchsafe, in like manner, to bow down thine ear to our prayer, and to accept our repentance. Withdraw thy chastisements from us, O LORD, and whilst thou preservest our bodies from disease, so cleanse our hearts from all sinful affections, that, evermore striving to please thee in newness of life, we may by thee be defended from all evil, for the sake of thy ever blessed Son JESUS CHRIST our Lord. *Amen.*

ALMIGHTY GOD, who hast in all ages showed forth thy power and mercy in the wonderful preservation of thy Church, and in the protection of every nation and people professing thy holy and eternal truth, and putting their sure trust in thee: we yield thee our unfeigned thanks and praise for all thy public mercies, and more especially for the signal and wonderful manifestation of thy providence which we commemorate this day; wherefore not unto us, O LORD, not unto us, but unto thy name be ascribed all honor and glory, in all churches of the saints, from generation to generation, through JESUS CHRIST our Lord. *Amen.*

At the conclusion of the Service the following was appointed.

O GOD, heavenly Father, we beseech thee to inspire our hearts with so deep a sense of our own weakness and frailty, and such steadfast trust in thy providence, that we may neither neglect the means of preservation from impending danger, nor look for success in the use of them, without thy blessing; but that keeping our bodies in temperance, and our minds in peace, and succoring each other in necessity, we may cast all our care upon thee, with continual supplication and prayer, that thy present visitation may turn to our profit, and help us forward in the way of salvation through JESUS CHRIST our Lord. *Amen.*

[* The first of these is allowed, by the appointment of Bishop Onderdonk, to be added to the Collect for the day during the continuance of danger.—*Eds. Ch'man.*]

Prayer set forth by Bishop Griswold.

"O GOD and merciful Father, who despisest not the sighing of a contrite heart, nor the humble supplications of those who fly to thee for succor, and seek thy face in prayer, look with pity, we beseech thee, upon thy dependent, unworthy creatures, who have no help nor hope beside thee. We acknowledge, O GOD, that we have sinned and done wickedly, in departing from thy precepts and thy judgments, provoking most justly thy wrath and indignation against us. We desire, humbly in the dust, to bewail our ingratitude and forgetfulness of thy goodness;—that our hearts are so cold toward thee, while thy mercies to us are so abundant. Help us, O heavenly Father, earnestly to repent, and work in us a godly sorrow for all our misdeeds. It is of thy mercy that we are not consumed. In the midst of life we are in death: to whom can we look for aid, but to thee, O GOD, who for our sins art justly displeased! Look down with compassion upon us and upon our country: while thy judgments are abroad in the earth, may the inhabitants of this land learn righteousness, and so turn to thee, by penitence and prayer, that the awful desolating scourge, now visiting the earth, and approaching our borders, may, through thy merciful goodness, be turned from us. Remember not, LORD, our offences, nor the sins of our fathers, and take not vengeance of our transgressions. Spare us, good LORD; spare thy people, whom thou hast redeemed. From all evil and mischief; from plague, pestilence, and famine; and from the sickness which destroys at noon day, good LORD deliver us. And wilt thou visit in mercy those countries and parts of the earth now suffering under this dreadful chastisement! O, stay the hand of the destroying angel, and say to the affliction, It is enough. And may this visitation of thy righteous providence cause us, and all the inhabitants of the earth, to remember, that the LORD rules;—that sickness and pains and death are the dispensations of thy righteous hand, and are less than our sins deserve.—Awakened by this thy warning voice, may we turn to thee, the LORD GOD of our salvation, and put our trust in thee alone. May thy forbearing mercy, so long extended to this our favored country, fill our hearts with gratitude and love. Assist us, mercifully with thy heavenly grace, and dispose our ways toward the attainment of everlasting salvation; and among all the changes and perils and other trials of this mortal life, defend and support us, we beseech thee, by thy most gracious and ready help, through JESUS CHRIST, our blessed LORD and Saviour. *Amen.*

In the Litany, immediately after the words,—"From lightning and tempest; from plague, pestilence, and famine; from battle and murder, and from sudden death:

"*Good* LORD *deliver us,*"

May be added,—From that awful judgment of mortal sickness with which thy righteous hand has visited many nations of the earth, and which is now drawing nigh to us:

Good LORD *deliver us.*

CONVENTION OF MASSACHUSETTS.—The Convention of this Diocese was held, as we learn from the 'Banner of the Church,' in Christ Church, Boston, on the 20th ult. The Rt. Rev. Bishop Griswold presided; and 26 clergymen and 39 lay delegates, representing 21 parishes, were present. The Rev. Thomas W. Coit was re-elected Secretary, and, in his absence on a journey for the recovery of his health, the Rev. William Croswell was elected Secretary, and the Rev. William T. Potter assistant Secretary, *pro tem.* The Convention Sermon was preached by the Rev. George W. Doane, from the text Philippians i. 27; and will be printed. A new Constitution, (rendered necessary by the division of the Eastern Diocese,) was adopted, certain amendments to the same having been laid over for adoption at the next Convention. The following appointments were made at this Convention.

Trustees of the General Theological Seminary.—Rev. Dr. Eaton, Rev. Mr. Doane, Rev. Mr. Ballard, Dr. E. H. Robbins, and H. Codman, Esq.

Standing Committee.—The Rev. George W. Doane, the Rev. John S. Stone, the Rev. Theodore Edson, George Brinley, Esq., Henry Codman, Esq., Joseph Foster, Esq.

Delegates to the General Convention.—The Rev. Theodore Edson, the Rev. John West, the Rev. John S. Stone, the Rev. Alfred L. Baury, Edward A. Newton, Esq., Wm. A. Crocker, Esq., Solomon D. Townsend, M. D., Edward Tuckerman, Esq.

KENTUCKY CONVENTION.—The Episcopal Recorder of last week contains the following paragraph:—

"We learn by a private letter, that the Convention of Kentucky met according to appointment, early in the present month [June.] The most important subject brought before it, was the proposal to proceed again to the election of a Bishop, in order to remove the difficulties by which the election of last year was incumbered. The election resulted in the *unanimous* confirmation of the election of last year. There were present at the meeting of the Convention, all the clergy entitled to seats, and twelve laymen from five parishes. There are seven organized parishes in union with the Convention. None of the clergy who were in the Convention are missionaries of any distant society, and all are rectors of organized parishes.

We are happy thus to learn, that Dr. Smith has been elected Bishop of Kentucky in such a manner as cannot fail to insure his consecration, and trust that his appointment will be attended with the happiest results to the Diocese of Kentucky, and to the welfare of our Church at large, throughout the western country."

HISTORICAL JOURNAL.—We have before us the Prospectus of a 'Historical Journal of the Presbyterian Church in the United States, to be devoted to the collection and preservation of facts and documents, tending to elucidate its history.' The design of its projectors does not differ materially from that of the Rev. Mr. Hawks and the late Mr. Rutledge, in the prosecution of which much valuable labor has been bestowed, and many important documents collected,—except that the *current* events and transactions connected with the affairs of the Presbyterian Church will have a place in its columns. The 'General Assembly' has declined assuming the risk and responsibility of publishing the work, but access to all its documents is granted to the Editor, and a pledge of suitable patronage has been given. Is it not very desirable that the important enterprise within our own Church, to which we have alluded, should be in some way put forward?—and may not the insertion of such materials as are at hand in the columns of our weekly journals, contribute much toward its ultimate completion?

"SPEAKING THE TRUTH IN LOVE."—We will not so far forget ourselves as to quarrel with the New-York Evangelist. But we leave it to any Christian man to say from what spirit the bitter insinuation of the following paragraph proceeded?

"The day [Thursday, the 29th ult.] was generally, if not universally, observed by Christians of all denominations, except perhaps the Catholics, and *the followers of Bishop Onderdonk.*"

If the fasting and prayer of our editorial brother have produced such fruits, may not we, who "regarded not the day," be "holden up" before our Master? "Behold, ye fast for strife and debate, and to smite with the fist of wickedness. Is it such a fast that I have chosen?—wilt thou call this a fast, and an acceptable day to the LORD?"

THE REV. DR. LACEY has accepted the appointment of Professor of Rhetoric and Belles Lettres, in the Western University of Pennsylvania, (Pittsburgh,) and will, it is understood, enter upon the duties of his appointment without delay.

GREEN BAY.—We have not yet received the necessary statements in reference to the amount of money at present needed by our Domestic and Foreign Missionary Society, for the support of the Mission at Green Bay, to enable us to give the information promised in our last.

ARCHDEACON STRACHAN'S LETTER, on the life and character of Bishop Hobart. Office arrangements, rendered necessary by the cessation of work on the 4th, have crowded the intended notice of this work out of our present number.

NEW WORK.—*My Station and its Duties*, by the author of 'The Week,' and 'The Commandment with Promise,' &c., is in press, and will be issued immediately by the General Protestant Episcopal Sunday School Union.

NEW-YORK P. E. MISSIONARY BOARD.

AT a meeting of the Missionary Board of the "Education and Missionary Society of the Protestant Episcopal Church in the State of New-York," July 5th, 1832, it appearing from the Report of the Treasurer, who is also Treasurer of the Committee for Propagating the Gospel, that there will be a deficiency in the means of paying the several missionary stipends, unless a further appropriation to the funds of the committee be speedily made,

Resolved, That the several Missionary Associations, auxiliary to this Society, be requested to make forthwith their respective remittances to the Treasurer.

Resolved, That a copy of the above preamble and these resolutions, be published in the Churchman, and in the Auburn Gospel Messenger.

Extracts from the minutes.

THOMAS C. BUTLER, *Sec'y.*

MISSIONARY SERMON.

ON Sunday evening next, a Sermon will be preached in the Church of the Holy Evangelists, Vandewater-street, and a collection made for the benefit of the Protestant Episcopal Missions of the Diocese of New-York.

The disposable funds for the support of Missionaries in this Diocese, being exhausted, the liberality of Episcopalians is most confidently looked to on this occasion.

⁂ Service will commence ¼ before 8 o'clock.

INTELLIGENCE.

DOMESTIC.

ORDINATIONS.—In St. Luke's Church, in this city, on Sunday last, July 1, by the Rt. Rev. Dr. Onderdonk, the Rev. George Jones was admitted to the holy order of Priests. Candidate presented by the Rev. Addison Searle.

At the same place and time, by the same, Messrs. Geo. Porter, L. A. Barrows, and Seth Davis, of this Diocese, members of the late graduating class of the General Theological Seminary, were admitted to the holy order of Deacons. The candidates were presented by the Rev. Dr. Turner.

Massachusetts.—On the 20th June last, Mr. George C. V. Eastman was admitted to the holy order of Deacons, by the Rt. Rev. A. V. Griswold, D. D., in Christ Church, Boston.

INSTITUTION.—The Rev. John S. Stone was instituted into the rectorship of S. Paul's Church, Boston, on Tuesday afternoon, the 19th ult. The institution office was performed by Bishop Griswold.

New Church.—The corner stone of the new Episcopal church [Christ Church,] in Quincy, Massachusetts, was laid on Friday afternoon, the 22d ult., with appropriate religious exercises, by the Rt. Rev. Bishop Griswold. "While we cannot but commend," says the Banner of the Church, "the zeal and liberality of the minister and people of this ancient parish, in prosecuting this laudable enterprise, we still more commend the *prudence* which has kept the contract so far within the subscriptions, as to enable them to provide for all probable contingencies, and to leave the church *unincumbered with debt* at the time of its completion."

COLLEGE RECORD.—*Methodist Colleges and Academies.*—The principal literary institutions under the patronage of the Methodists: these are *five* Academies, located in Wilbraham, Mass.; Redfield, Me.; White Plains, Cazenovia, and one in the Genesee Conference, all in the state of New-York. These will, in general, rank with the first schools of this class in the country.

There are three Colleges under the patronage of the General Conference, now in operation, viz., at Middletown, Connecticut; Augusta, Kentucky; and at Lagrange, North Alabama; and one is building in Virginia, and is designed to go into operation the coming autumn. None of these is sufficiently endowed at present; but it is believed they will continue in operation, and that the necessary funds will be raised to carry them on with vigor. The University at Middletown has at present a library of nearly 3000 volumes, a large proportion of which has been given by a gentleman in the state of Delaware, and measures are taking to procure an ample chemical and philosophical apparatus.—*N. E. Herald. Bost. Recorder.*

Institution for the Blind.—This institute, which was incorporated by the Legislature of the State, has been opened under favorable auspices. The school for the present is established at No. 37-Mercer street, where six are instructed in reading, writing, and in the art of making baskets, &c. To this number, others are about to be added, and an establishment of a most interesting nature promises to arise from this moderate beginning. These few with whom the school has been opened, became blind from the opthalmia, which lately prevailed at the Almshouse; and they are sprightly boys, between nine and fourteen years old. The instruction of these children is under the direction of Dr. John D. Russ, who is well known for his philanthropy and humanity. The State of New-York contains over seven hundred blind persons, as ascertained by the late census of the United States. The managers of the Institution, it is understood, will receive applications for the reception of pupils from this city and elsewhere.—*N. Y. Com. Adv.*

National Fast.—Both houses of Congress have concurred in recommending to the President the appointment of a day of national fasting, humiliation, and prayer to Almighty GOD, in reference to the pestilence whose ravages have already commenced among us.

The Governor of Connecticut, at the special request of the General Association of that State, has recommended Thursday, the 19th instant, for observation as a day of fasting, humiliation, and prayer, with reference to the same object.

The Cholera Morbus.—Neilson's Gazette of the 25th, and the Montreal Gazette of the 26th ult., furnish the following official returns, in reference to the progress of this disease in *Quebec.*

Cases of Asiatic Cholera in the two hospitals, from 8 o'clock, A. M. on the 8th, to 8 o'clock, A. M. on the 26th ult.

Date.	Remaining from last report.	Admission.	Convalescent.	Discharged cured.	Dead.	Remaining	Total admissions.	Total Deaths.
8th	none	3	none	none	2	1	3	2
9th	1	13	do.	do.	6	8	16	8
10th	8	10	do.	do.	11	7	26	19
11th	7	13	do.	do.	11	9	39	30
12th	9	27	do.	do.	13	23	66	43
13th	23	77	9	do.	40	60	143	83
14th	60	48	8	do.	41	67	191	124
15th	67	68	17	2	37	96	259	161
16th	96	98	31	3	36	155	357	197
17th	155	47	62	5	37	160	404	234
18th	160	46	57	2	23	181	450	257
19th	181	66	46	12	32	199	512	289
20th	199	60	44	20	40	199	572	329
21st	199	37	46	6	32	198	609	361
22d	198	31	31	15	26	188	640	387
23d	188	18	35	14	16	176	658	403
24th	176	16	71	10	16	166	674	419
25th	166	20	66	10	10	166	694	429
26th	166	18	53	63	11	110	712	440

Montreal.—The Montreal Gazette of the 28th ult., contains official returns from the 10th to the 26th ult., of new cases and burials in that city.—The whole number of cases up to the last date was 3411—burials 970. The disease was abating.

The following is extracted from a report submitted by Commissioners of the Quebec Board of Health, to that body on the 25th ult.

"The disease on its first appearance in this city exhibited all the characters of that commonly called the Asiatic or Spasmodic Cholera. It commenced about the 8th inst., in boarding houses and taverns in the Cul-de-Sac, a low, uncleanly, and ill ventilated part of the city; crowded with emigrants of the lowest description, with sailors and other persons of irregular habits.

About the fourth day of the disease, (the 12th) it showed itself in the more elevated parts of the city, among the wealthier classes of society and persons of sober and regular habits, who could have had but little if any direct communication with the people among whom the disease had first appeared.

About the same date (the 12th) the disease was observed in various parts of the city and in several neighboring parishes, some few miles distant, having a constant intercourse with it.

The cases continued to increase in number until about the 16th or 18th, (being the eighth or tenth day of the disease) when they began to subside both in number and violence; the disease still prevailing more extensively in the ill ventilated parts of the city above mentioned. About the period of its greatest prevalence, (the 8th or 10th day of the disease,) the number of cases was estimated to be between 250 and 300 in the course of 24 hours.

The undersigned have not, as yet, been able to discover that any case of Cholera has been landed from any vessel in the harbor; before, nor until several days after its first appearance in the city."

The disease is rapidly spreading through the villages of Lower Canada. Its virulence does not seem less than that exhibited within the cities of Quebec and Montreal.

ACKNOWLEDGMENTS.

NEW-YORK P. E. TRACT SOCIETY.

The Treasurer acknowledges the receipt of the following sums, viz.

June 29.	A donation from the Rev. S. R. Johnson, of Hyde Park, Dutchess county,	$10 00
July 5.	From a Member of Zion Church,	25
		$10 25

THOMAS BROWNING, *Treasurer,*
At the "Press Buildings," 46 Lumber-street.
July 5, 1832.

GENERAL P. E. SUNDAY SCHOOL UNION.

New-York, June 26, 1832.

THE subscriber, as Treasurer of the "*General Protestant Episcopal Sunday School Union,*" has great pleasure in acknowledging the receipt of the following letter, with its enclosure of *Fifteen Dollars*, to be placed to the credit of the *Green Bay Mission*, for the purpose of aiding in furnishing the Sunday Schools of that station with the books of the Union.

Also, from the Parish of St. Paul's Church, Norwalk, Connecticut, to be returned in the publications of the Union, *Ten Dollars.*

FLOYD SMITH, *Treasurer,*
No. 12 Maiden-lane.

PHILADELPHIA, 18th June, 1832.

Floyd Smith, Esq.,

SIR,—The Juvenile Missionary Society of St. Peter's Church, Philadelphia, an association of the children belonging to the Sunday Schools of this Church, appropriated, at their last meeting, *Fifteen Dollars*, toward supplying the Green Bay Mission with Sunday School books, published by the General Protestant Episcopal Sunday School Union.

I am directed by the Society to forward the said sum to you, with a request that it may be passed to the credit of the Mission.

Very respectfully, your Servant,
S. B. WALLACE, *Secretary.*

PRESS DEPOSITORY,

No. 46 Lumber-street.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending July 5th, from the following persons, viz:—

Rev. G. Weller—Rev. Samuel Johnson, *remit.*—P. E. D'Mill—Rev. E. Neufville—B. B. Blume—Joseph Robins—George E. Spreuill—John Wilkinson, P. M.—Jas. E. Hoyt—Rev. U. M. Wheeler—Isaac N. Whiting—Rev. Wm. D. Cairns—James Peacock, Post Master.

Packages have been sent from the N. Y. Prot. Episcopal Press, during the week ending July 5th, to the following persons, viz:—

S. Hall & Son, Newbern, N. C., one parcel, per schooner Sarah—Rev. J. Avery, Edenton, N. C., one parcel, per schooner Convoy.

By the Gen. P. E. S. S. Union.

Rev. G. W. Hathaway—W. Stavely—Latimer & Co.—R. T. Thom—Rev. S. B. Andrews—J. M. Donnelly—Rev. J. K. Brunot—Geo. Wickes—C. Ives—Rev. E. Neufville.

PUBLICATIONS TO BE HAD AS ABOVE.

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ON THE DEATH OF AN AGED SERVANT OF GOD.

"Fortunate Senex."

I was in spirit with the crowd,
Who stood around thy bier,
When grief, though deep, was yet not loud,
As each in turn drew near;
And mutely bending, o'er and o'er
Fond kindred lips were prest
Upon thy placid brow, before
They laid thee to thy rest.

No stain upon thy clear renown,
Descended from the brave,
Brought thy gray hairs with sorrow down,
Tried veteran! to the grave.
We saw thee hastening calm and sage
On to thy perfect day,
And in thy green and good old age
Serenely fade away.

Peace to thy patriarchal dust!
From yon old solemn shrine
Breaks forth a tone of loftiest trust
That better things are thine:
Thy light shone ever there to bless,
And on thy hoary head,
Found in the way of righteousness,
A crown of glory shed!

Nursed in her aisles, and truly taught
By her to live and die,
Our grief finds refuge in the thought
That there thou still art nigh;
It treasures there a precious store
For sweet and soothing calm,
To read thy favorite prayers and pour
The same victorious psalm!

Thus shall thy memory be a spell
Of strong but silent power,
Within the Church thou lovedst so well,
And round thy household bower.
Yea, every spot is sanctified
Amid this vale of tears,
Where thou, for heaven, hast laid aside
The burden of thy years!

Banner of the Church.

TALES FROM REAL LIFE.

"Thus they rest"——————
——————"They that with smiles lit up the hall,
And cheer'd with joy the hearth,—
Alas! for love, if *thou* wert all,
And nought beyond—O earth! Mrs. Hemans.

THE LAST OF THE FAMILY.

"The last of the family!" I said to myself, epeating the words with which our clerk had ust answered my question as to who was going be buried? "The last of the family! the ast of the name!" and then, perhaps, my houghts might have wandered to very old tombs, vith their illegible inscriptions; and to the tatues of knights, with the emblems of their oly warfare; and so, to the reclining figures, ith the ruffs and peaked beards of the days of e cavaliers; and on to stately monuments of y lord and lady, in the full court dress of the me of George the First; and last, to the plain t massy marble tablet, with the Grecian ornaments of the present day; and I might have ncied the filling up of the vacant space, that ld how the last of a mighty race had come to s kindred dead and his long home; and the ising of the last escutcheon, with its death's-ad crest, used only, say the old books of eraldry, to show that death has conquered all, to its gloomy abiding place. I might perhaps, t there was no deeper shadow than that of the een chestnut, over the open grave by which I ood; and I well knew that our church-yard as not a place wherein to nurse the recollections of centuries gone by, because seventy years o there was no church there. Seventy years o, and where was this chestnut tree? A slen- sapling it must have been then, when the ight of the wood pigeon could sway it to the ry root; and I can remember the old man who nted it. He was father to him who is to be ried to-night, and a very great favorite the old an was with us children, when we followed m about, as he was doing his easy day's work our garden. To be sure, sometimes we made m angry by scuffling about the gravel which had been rolling, or by running away with a rious instrument of his, which he used to call s half-moon, and which we found very useful r digging in our own strangely cultivated gar-ens: but generally he was very good-natured, nd generally, I hope, we were civil to him; nd he loved to talk, and we to listen to the story f the days of his youth, when he and his wife anced at the laying of the foundation-stone of e church; and he used to tell us how decently e had brought up his family, and how much he ad seen, and how very much he had done, and ften concluded by lifting up his hands and exlaiming, "And I had nothing but what these ttle hands worked for." Oh! what a picture f an old man he was; small in stature, but of really a beautiful face, with flowing locks of shining white hair, and bright blue eyes, and a clear and healthy, but still fair complexion. Oh! what a picture of an old man he was! I have his figure before me now, as on one bright Whit-Monday, when the clubs and their bands of music were coming across the green to church, he stood pulling the bell outside the belfry-door; for, amidst his many avocations, he was bell-ringer; at least if ours may be called bell-ringng, when we boast but of two bells—one great nd one small. He was tolling the little bell then, to call the congregation to church; and hearing the glad sound of the procession and the loyal music, and wishing to be there to spy, he wisely bethought him of the expedient of pulling the bell-rope, which fortunately was long enough, through the door into the church-yard. And there he stood in the sunshine, the fresh wind blowing his long silver hair, pulling with all his might, and his head turned quite the other way, to gaze at the floating flags and the thronging people: and no doubt he complimented himself at thus having found a plan to combine duty and pleasure. He used to look very handsome in his Sunday dress, but perhaps more picturesque in his still more old-fashioned working-day costume, with his brown gaiters and his blue woollen apron; how pleased we used to be to help him, when at Christmas he came to gather sprays of our variegated holly, to help dress up the church; and year after year, it gave our young hearts a momentary pang to hear him say, "Ah! I shall never trouble ye again;" and I remember the very last time he came tottering on crutches, and when we had filled his apron, and tied it up for him as well as we could, as he was slowly going away down the narrow path leading to the church-yard gate, the apron gave way, and all the laurel and holly-boughs fell down. We gathered round him, and filling our pinbefores, carried the evergreens for him into the church, and he said once more, and for the last time, "God bless ye all!" and "thank ye, I shall never trouble ye again!"

Poor old Thomas! he never did; but that is not so many years ago, and he might be called the first of his family—certainly the first I remember, and the eldest buried under the shadow of this chestnut; the first in point of age I mean, for his grandson Philip died several years before him. But are not any of his own children left? Has not our clerk mistaken? And his son—the man who is to be buried to-night, what is become of all his children? For he had as fair a family, and that not of little delicate ones—not of tender infants, grouped together like a spray of blossoms, of which we are sure that not half can come to maturity. No; his "flowers were in flushing"—all grown up to man and woman's estate. "They were five fair children, beautiful young men and women," said the heart-broken mother; and it was not only the mother's partial heart that thought so; every one says, that three of them were very handsome young men, and that the young women were two of the prettiest in the country. And is there not one to come to his funeral to-night? Not one! not one! Philip, the eldest, has been dead almost twenty years, and he was nearly twenty-one when he died. In common with most young men of that age, he was of a joyous and enterprising temper, and in his health possessed of an unbroken flow of high spirits; but he had also, what in men is not so common, a remarkably tender affection to his mother and to his old grandmother, who, in return, were dotingly attached to their handsome and dutiful child. He was one of the first scholars brought up in our parish school, and by all, the very little account I can collect of him, he did it credit. He could read his Bible with ease; he did read it, and from that unfailing source derived that consolation for which he found much need during his lingering and wasting sickness. It was consumption; but consumption is a flatterer, and after many changes, much weakness, and great apparent recovery of strength, he one morning found himself so well, as earnestly to request his mother's permission to join a party of bell-ringers, on occasion, I believe, of some victory. He would not go, he said, if she said "no;" but he earnestly begged her to say "yes." How could his mother refuse him? and then she had nursed him in his illness so long, and was so pleased to see him better. Dear creature! she could not bear to disappoint him; yet as she tied an additional handkerchief round his neck, and bade God bless him, the tears came into her eyes, and dimmed her sight as she watched him down the road. He promised to come back early, and he kept his word; but it was only to say, with the poor huntsman, in that old and touching ballad,

> "Oh, I am weary mother! make my bed soon,
> For I'm weary, I'm weary, and fain would lie down."

Poor Philip! This happened, I think, in the winter; and he died, says the head-stone, on the 10th March, 1811, aged 21 years.

Then died one whose very name is forgotten. In the leaf of the old Bible it was perhaps written—doubtless it was engraven in his mother's heart, but the first record was worthless to the strangers into whose hands it fell, and they have erased it; and for the second, love is stronger than death, and we will trust that the spirit which cherished the memory of her lost ones to the brink of the grave, has ere this recognised them in that land where remembrance is exchanged for presence—where "an enemy never entered, and from whence a friend never went away."*

Then, but with the space of some years, they lost their daughter Elizabeth. She was for some time our next door neighbor. She came a bride to the pleasant cottage afterward inhabited by the sailor and his wife, and she lived there in great comfort during her short married life. Like all her family, she was remarkably pretty. Certainly there is something extremely lovely in that clear delicacy of complexion, that sparkling brilliancy of eye, and that changeful but always beautiful color, which we usually see in consumptive patients. Within the first year of her marriage she became a mother, and from that time the sweet flower faded. The eye became more glittering, the blue veins more clearly defined on the pure temple and down the thin cheek; the color was brighter but more changeful, and the delicate lips became yet more delicate and paler. We were sent over once with some little present to her, and, young as we were, my dear companion will, I dare say, remember how much we were struck by the contrast which her beauty presented to that of her young neighbor, Honour, who chanced just then to bring her in a nosegay, such as country people make of marygolds and thyme, boy's love, gillyflower, and sweet peas. (Poor Honour! she must have missed that sunny garden of hers, when she went to live in the narrow close street in town.) Perhaps I have never seen two prettier women together since. Honour, a healthy, cheerful looking country girl, tall and well formed, with bright auburn hair, merry blue eyes, and a rosy color; and the other so sadly, so touchingly beautiful: her dark hair braided back, as if lest the weight of the heavy curls should increase the fever that swelled the veins and flushed the pale cheek. Her attenuated hands and her weak arms, sinking, as it were, from the weight of the small infant which yet they clasped so lovingly, and on which her bright melancholy eyes gazed with such unspeakable tenderness. And Honour stood looking on the form which was "wearing awa, like snaw wreath in thaw," with an expression of interest and compassion which added grace to her beauty. It was a sweet picture; I have not done it justice, but I think I shall never forget it. Poor Elizabeth! I hope and believe she never wanted sympathy or kindness; every one was interested for her, for her kind husband and her poor baby.

Death is always awful: we weep indeed, and tremble, even when the Lord's blessing rests on the righteous as he goes "to his grave in a full age, like a shock of corn in his season;" but when the green ear is blighted, when the young tree is felled, when the wind sweeps over the budding flower, and it is gone, and the place thereof knows it no more; then indeed, in the expressive language of Holy Writ, "Our hearts faint, and our eyes are dim, and even all the merry-hearted do sigh."

Poor Elizabeth! many real mourners followed her to the grave, beside her husband, and her poor little girl, whose long white robe made a strange and sad contrast to the band of black love ribbon and the black rosette on her cap. It is a sad sight to see an infant in mourning for its mother, but it has been my lot to see it very often. And yet it is something more strange and sadder still, to see the bending and tottering form of the parent come, time after time, to the grave in which he longs to rest himself; but of which those whom he expected to be the strength of his age, take a premature possession. How the poor mother must have trembled when she saw once more the dreaded and now well-known symptoms appear in her only remaining son. She nursed him, and watched by him, but it was hopelessly, or only with "the hope that keeps alive despair." From the hour that the cough came, she knew George could not live, but she prayed that he might be made fit to die. We know whose promise runs thus—"Whilst they are yet speaking, I will hear." So I have good reason to believe there was hope in his end, and after a while his mother was comforted; and she had still one dear daughter left. This was her youngest, Susan, whom I remember seeing once, and only once. [Here follows a digression upon national parties, and political preferences.] I will own, untimely attention to high affairs may carry her away from the duties of her narrow sphere, as it has me from my story, for indeed I have gone a great way from pretty Susan and her blue ribbon. She married, and went to live in town; she was very happy, I believe, and it seemed that the warm situation agreed with her better than the air of our bleak hills; and for some time there appeared cause to hope that she might yet be spared to nurse and comfort her old father and mother, in their last hours. She was now older than either of her brothers or her sister had lived to be, and every year added to her poor mother's trembling hopes. She had a lovely baby too, and yet her strength returned, and she continued well. No wonder the poor mother flattered herself—no wonder she looked on this daughter as if all the love she had ever borne to all her children was centred in her. But Susan again became a mother, and then the family disease showed itself in her constitution. Her mother endeavored to say, "Thy will be done," but though the heart consented, the voice refused, and her utmost effort only enabled her, like Aaron, to "hold her peace." All care was taken of poor Susan; every effort made to save her, but in vain. She wasted away as the rest had done; she died, and was buried in a city church-yard, with her husband's family. Then her parents felt that all was over: so the earth was filled up, and the grieving mother turned away from the grave of her last child. To her, I doubt not, her heavy afflictions have been greatly blessed. She was humble and uncomplaining in her deportment, though indeed sometimes her heart appeared almost broken. She was very neat in her person, and to the last time I saw her, exhibited marks of having possessed that beauty which was so remarkable in her children.

I am sorry I know so little about her. It was my own fault, for I never went there without being welcomed; and never read her a chapter or a psalm, but that she listened with quiet tears, which showed how deeply she was interested. She was, for her age, very infirm; who could wonder at it, when she had so long had to say with Naomi, "The Almighty hath dealt very bitterly with me." Yet weakly as she was, her death appears to me to have been almost sudden—at least I never heard of her being ill, until I also heard that no kindness and no attention from us could any more avail her. It is not the uncertainty of our own lives alone, but that also of others, which should make us remember, whilst we have time, "to do good unto all men." She died a few months since: her husband saw her laid here with her children; now the bell strikes out, and his own funeral is coming. There are a decent number of acquaintance and neighbors: they are grave and silent, but there is no expression of grief among them: there is no sorrowing brother or sister—no affectionate son—no weeping daughter there. And when the service is over, they will disperse quietly, mention him for a day or two, and then Philip's name will be forgotten: no one will trouble himself to see it engraven in its place on the tombstone: the freshly-heaped earth will soon sink down to a level with the path beside it. Many will not observe it; and a few, remembering who sleeps there, will feel that our clerk was right—"It is the grave of the last of the family."

Scenes in our Parish.

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* Bp. Jeremy Taylor.

PRACTICAL.

THE ATTITUDE OF PREPARATION.

We are indebted for the judicious remarks which follow, to the 'Vermont Chronicle.'

Christian resignation, manly fortitude, and the common sense which God has given us, are the only legitimate sources either of precaution, or of bearing up under the evil [epidemic sickness] when attacked. Now it is neither Christian, nor manly, nor sensible, to treat with lightness an impending evil. The man who cultivates this habit will run himself into needless exposure, and if he does not run to the excesses of sensual indulgence, which prudence and conscience equally forbid at all times, but especially now, his example will embolden a hundred others to run to such excesses; and in such excesses there is more than imminent danger of falling victims. They are in fact within the vortex.

But what is the influence of such a habit on the soul? The soul is immortal still, though the cholera is hurrying thousands to the grave. A preparation to meet God in judgment is no less necessary, because of the sudden and indiscriminate and multiplied transits to eternity, but the more so. All the truths of the Gospel stand true and equally important, while the circumstances of confusion and amazement and short notice of death's approach, render attention to them more difficult. How shall that man give serious attention to his immortal interests, who treats with lightness the judgment of God! for such especially is the cholera. In lightness or in fear there is no proper opportunity to give heed to such things.

In times of pestilence is seen the value of true religion. In the possession and exercise of Christian principle, there is the sobriety which becomes the immortal mind, and comports with an accountable and dependent being. There is the only calmness that can provide against the danger, at the same time that it gives confidence to the fearful around, and extends the hand of relief to the suffering. In this is support under the attack itself; for even in the grasp of this most cruel of death's messengers, the Christian has an anchor with which he will calmly outride the storm: though his earthly bark be wrecked, his immortal part will be received into one over which the storm has no power—for it is eternal in the heavens.

PROGRESSIVE SELF-KNOWLEDGE SECURES HUMILITY.

It appears from the Scriptures to be the will of God, to make every man see his own depravity. Now this is more than any person can bear to see at one time, and therefore the discovery must be gradual. The view may, indeed, break upon us, at the beginning, and a horrid break it is. But after that comes a gradual development;—of our wretchedness, of our baseness, of our treachery, of our filthiness, of our audacity, of our atrocity, of our meanness, of our moral turpitude—in all their shocking particulars and details: so that the farther a man is advanced in the way of salvation, the worse he comes to think, because the worse he comes to know of himself; till he arrives at the hour of his death, when he thinks the worst of all. We may receive this revelation, however, in two ways. We may receive it in time, or we may receive it in eternity. We must receive it in one or the other. In eternity! terrible thought! To have ever revolving before our eyes, like a peristrephic picture, full of all that is most hateful, unclean, and hideous—the endless image of our own infinite depravity, the endless succession and record of our own mad follies and sins! What a perpetual, what a dreadful addition to the unutterable torments and piercing anguish of damnation! Happy they to whom the discovery, however painful, is made by the Holy Spirit in the present life. Thrice happy, when another discovery attends it: the discovery of the Lamb of God, the sovereign remedy for all! God makes his people to see their depravity in this world; his enemies in the world to come. The sight must be seen by all.—*Thoughts in Retirement.*

MUSIC. THE CLASSICS. EARLY ASSOCIATIONS.

Evil is smuggled in by many ways which excite no suspicions. For instance, by music. To sing music we must have words. Hence, first, harmless ones, as they are called. This leads to others less guarded; till at length we come to songs in praise of wine and debauchery, of drunkenness and impurity;—and many that are sung, though the singers call themselves Christians, are altogether pagan and unclean, heathen hymns to the honor of Bacchus, and other pagan deities; and the singing of them is a worship of the devil. We know not how much evil is provided against by the Apostle, when he says, "Is any merry? let him sing psalms."

Again by the classics. By means of these, the minds of Christians, unless duly guarded, are familiarized with many things which otherwise would fill them with horror: for instance, to the character of pagan deities, to pagan notions of virtue, and to pagan principles of various kinds.

When a person is converted to Christianity, much, unless he be on his guard, of the previous furniture of his mind will be overlooked as harmless, which properly forms part of Satan's goods. Lord, sanctify to thy use whatever attainments and faculties thou findest, in coming to take possession of our hearts, that may be employed in thy service: create in us what thou findest not: and whatever is displeasing in thy sight, that retrench, suppress, crucify, destroy, and cast out!—*Ib.*

DEVOTIONAL.

THE CONFIDENCE AND JOYOUS ANTICIPATIONS WHICH FLOW FROM FAITH.

"My soul fainteth for thy salvation; but I hope in thy word."—*Ps.* cxix. 81.

The salvation of the Gospel was the constant object of faith and desire to the Lord's people, under the dispensation of the Old Testament. The language of the Church was that of the most exalted triumph, in the glowing anticipation, and indeed as if in the full possession of the promised blessing—"It shall be said in that day, Lo, this is our God; we have waited for him, and he will save us; this is the Lord, we have waited for him, we will be glad and rejoice in his salvation. I will greatly rejoice in the Lord, my soul shall be joyful in my God; for *he hath clothed* me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels." And as it was the joy of their living moments, so was it the support and consolation of their dying moments,—"I have waited for thy salvation, O Lord," was the expression of the dying Patriarch's faith. The last words of this "sweet Psalmist of Israel," whose "soul was now fainting for God's salvation," are marked by the same confidence in a dark and foreboding prospect as regarded his family—"Although my house be not so with God, yet he hath made with me an everlasting covenant, ordered in all things and sure; for this is *all my salvation* and all my desire, although he make it not to grow." Good old Simeon, in the break of the Gospel-day, was ready to "depart in peace, for his eyes had seen God's salvation." And if our souls are under the heavenly influence of this salvation, we shall find it natural to appropriate those feelings of ancient believers to ourselves, as descriptive of our own experience, nor will any other interpreter be needed to explain them. There will be an uneasiness felt in any interruption of our enjoyment, that shows the soul to be "fainting for this salvation." Nothing will satisfy but the Saviour.—The tempting offer of "all the kingdoms of the world and the glory of them," would fail in attraction. Still the cry would be—"Say unto my soul, I am thy salvation." "Let thy mercies come also unto me, O Lord, even thy salvation according to thy word." If I am the lowest expectant of this salvation, I ought to feel myself richer than the sole possessor of this world's portion. And therefore if the Lord hides his face, I would look to no other quarter, I would stay by him, and "wait on him," though days and months and years may pass away, "until he have mercy upon me." "My soul fainteth for his salvation," and with "the fullest cup of earth's best joy" pressed to my lips, my heart would burst with despair of satisfaction, "but" that "I hope in his word." "By this hope I am saved." In "the patience of hope," I am resolved to wait until the last moment, lying at the footstool of my Saviour, until I am spurned away from his presence. I am looking for the "assurance of this hope"—when I shall be able to anticipate the prospect of eternity, and with "the earnest of" the heavenly "inheritance" in my soul, to echo the voice of my coming Saviour—"Even so come, Lord Jesus." Then, Christian, do you not see, and testify, how precious and important a part of our armor is Hope? As an "helmet," it has "covered our head in the day of battle," from many a "fiery dart of the wicked." In times of darkness, when the restless foe is too successful in hiding the prospect from the eye of faith, so that the child of God can scarcely, if at all, mount up and sing—even then Hope remains, and lights a taper in moments dark as the chambers of the grave—"*Yet* the Lord will command his loving-kindness in the day time, and in the night season his song shall be with me, and my prayer unto the God of my life." And when the "afflicted, tempest-tossed" soul is trembling at the prospect of impending danger—at this moment of infinite peril, Hope holds out the "anchor sure and steadfast," so that in the awful crisis, when "deep calleth unto deep, and all the waves and billows are going over us," most unexpectedly "an entrance is ministered unto us *abundantly*," in the Lord's best time, into our "desired haven." And it is this hope alone that sustains us. Were we to conceive of God according to the notions of our own hearts, we should give way to most unbelieving impatience. But in the believing apprehension of the divine character shining forth in the word with such love and wisdom, such tenderness and grace, we find our hope to be increased, comforted, and encouraged. The strength of the strongest of God's people proves but small, when afflictions press heavy, and expected health is delayed.—But though the "soul fainteth," it cannot fail. Looking to the word, it gathers strength and hope. Faith is indeed the soul's venture for eternity—but it is a sure venture—upon the ground of the word of God—stamped with such a marvellous mysterious impression of the glory and faithfulness of God, and communicating such divine power and refreshment to the "fainting soul," that the believer is constrained to produce his experience of its efficacy for the support of his tempted brethren.—"I had fainted, unless I had believed to see the goodness of the Lord in the land of the living. Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord."

Bridges on Ps. cxix.

VARIETIES.

CONSISTENCY.

New converts have sometimes been accused of neglecting their business. To neglect any duty is not right; yet I am not surprised that men but lately brought into a new world should grudge the time spent on the trifles of the old one. If men of learning are unwilling to be broken in upon, and seem to think every moment lost which is spent out of their study, let some allowance be made for those who wish to redeem the time, and save their souls. I defend nothing wrong, but in rash and severe censure we seldom take a fair view of the case. It is hatred of religion, and not zeal for God, which lies at the bottom of such censures.

DECEPTIVE ESTIMATES OF CONDUCT.

I once saw, in a friend, what seemed to me a remarkable instance of humility. He was conversing with a person much his inferior, in age, talents, information, standing in the Church, &c., was earnestly asking his opinion, and listening to him with an appearance of great attention. I could but admire. Not long after, I caught myself doing the same thing. That is, being in the company of a young believer, I said to myself, 'Now it is my turn to be humble:' started a subject; asked his opinion, which he gave with much fluency; and I listened with deference. Thus my own humility appeared to very great advantage. But I forgot that I was making my young friend look like a coxcomb. Was it not a paltry trick?

That cannot be true humility which makes a brother appear proud or vain, or in any way places him in a disadvantageous position. I must not be humble at any brother's expense.

MOTIVES.

"He knew that for envy they had delivered him." If we act from spiritual and religious motives, we must not expect to have them acknowledged or appreciated by the world. "He that is spiritual judgeth all things, yet he himself is judged of no man." But if, on the contrary, we act from worldly motives, use what disguise we may, the world sees through it with ease. Thus the enemies of Christ alleged plausible reasons for wishing Pilate to crucify him; but Pilate saw through them all. "He knew that for envy they had delivered him." Too often there is an envious, a selfish, a covetous, a sordid, a treacherous, a vindictive motive, for dealing harshly with a brother, when duty is the plea. And when so, the world is sure to find it out. "He knew that for envy they had delivered him."

Any thing which tends to show me that I am of less importance than I thought myself to be, is a great mercy, and should be thankfully acknowledged as such.

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